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## BOOKS RECEIVED

THE IMITATION OF CHRIST, by St. Thomas à Kempis. Latin and English. (London: Burns Oates & Washbourne. pp. xvi. and 287. 3s. 6d. to 10s.)

MEDITATIONS ON THE PASSION, by Blessed Claude de la Colombière. Translated from the French by Mother Mary Philip, I.B.V.M. (London: Burns Oates & Washbourne. pp. x. and 111. 3s. 6d.)

SCRUPLES, Words of Consolation, by the Rev. P. J. Gearon, O.C.C., D.D., B.A. Fourth Edition. With a Letter from His Holiness the Pope and an Appreciation by J. B. Magennis, M.B., B.Ch., B.A.O., B.Sc.Sch., B.A. (London: Burns Oates & Washbourne. pp. 208. 2s. 6d.)

CON LA RAZON Y LA FE, Problemas Apologeticos, by the Rev. N. M. Negueruela. (Libreria de la Tipografia Cat. Casals, C. Caspe, 108, apartado 776, Barcelona, Spain. pp. viii. and 320. 6.50 pesetas.)

NON-MARIEES, par M. l'Abbé Charles Grimaud. 2e Edition. (Pierre Téqui, Paris. pp. 320. 10 francs.)

LA VIE MYSTIQUE DE SAINT PAUL, par M. le Chanoine Henri Morice. Tome Second: L'Ascète, l'Apôtre, l'Homme. (Pierre Téqui, Paris. pp. 264. 10 francs.)

UNE ETOILE, EVE LAVALLIERE, Vie complète avec Lettres inédites, par H. Willette. Introduction de M. l'Abbé Chasteigner. (Pierre Téqui, Paris. pp. xxv. and 201. 10 francs.)

LES DEUX VIES en Face de la Mort. Courtes Méditations pour la Retraite du Mois, par le R. P. Lescœur. (Pierre Téqui, Paris. pp. x. and 272. 10 francs.)

SAINT CECILE ET LA SOCIÉTÉ ROMAINE AUX DEUX PREMIERS SIÈCLES, par Dom Gueranger. Dixième Edition. Deux Volumes. (Pierre Téqui, Paris. pp. x. and 387, 455. 12 francs chaque livre.)

ANGE ET APOTRE, La Piété et le Zèle, par Mgr. P. Feige. Quatrième Edition. (Pierre Téqui, Paris. pp. xii. and 481. 10 francs.)

L'ASCENSION D'UNE ÂME, Yvonne (1914-1929), Souvenirs d'une Maman. Préface de Mgr. Le Roy, Archevêque de Carie. Illustré. (Pierre Téqui, Paris. pp. xviii. and 168. 10 francs.)

LA FEMME CHRÉTIENNE ET FRANÇAISE, Conférences par Mgr. Chapon, Evêque de Nice. Quatrième Edition. (Pierre Téqui, Paris. pp. vii. and 226. 10 francs.)

NOBLESSE OBLIGE, La Grace Sanctifiante, par Mgr. Feige. Deuxième Edition. (Pierre Téqui, Paris. pp. x. and 132. 3 francs.)

THE LIFE OF FATHER IGNATIUS SPENCER, C.P., by the Rev. Urban Young, C.P. (London: Burns Oates & Washbourne. pp. viii. and 286. 6s.)

THE OXFORD MOVEMENT: 1833-1933, by Shane Leslie. (London: Burns Oates & Washbourne. pp. xv. and 167. 5s.)

THE LIVES OF THE SAINTS. Volume IV: APRIL, by Alban Butler. Corrected, amplified and edited by Herbert Thurston, S.J., and Norah Leeson. (London: Burns Oates & Washbourne. pp. xv. and 361. 7s. 6d.)

THE FIFTEEN MYSTERIES OF THE ROSARY OF THE BLESSED VIRGIN MARY. Illustrated. (London: Burns Oates & Washbourne. 3d.)

THE FUNCTION OF THE CATHOLIC COLLEGE, by the Rev. George Bull, S.J., M.A., S.T.D., M.Litt.(Cantab.). (The America Press, 461, Eight Avenue, New York City, U.S.A. pp. 11. 5 cents.)

THE USE AND CONTROL OF ALCOHOLIC DRINK, A Dissertation by the Rev. Edward F. Angluin, O.S.B., A.B., J.C.B., S.T.L. (The Catholic University of America, Washington, D.C. pp. 136.)

HUMAN STERILIZATION, The History of the Sexual Sterilization Movement, by J. H. Landman, Ph.D., J.D., J.S.D. (London: Macmillan & Co. pp. xviii. and 341. 16s.)

MABILLON, par Dom Thierry Ruinart. (Paris: Desclée de Brouwer. pp. 236. 15 francs.)

ST. RITA OF CASCIA, by the Rev. E. A. Foran, O.S.A. (London: Burns Oates & Washbourne. pp. 31. 3d.)

THE FRANCISCANS IN THE LAND OF OUR REDEMPTION, by the Rev. P. Conrad Aerts, O.F.M. Translated from the French by the Rev. Paulinus Lavery, O.F.M., B.A. (London: Burns Oates & Washbourne. pp. vi. and 55. 6d.)

TOWN TO COUNTRY, A Guide for Townsmen who seek a Living on the Land, by G. C. Heseltine. (London: Burns Oates & Washbourne. pp. 72. 1s. 6d.)

NAZARETH OR SOCIAL CHAOS, by the Rev. Vincent McNabb, O.P. (London: Burns Oates & Washbourne. pp. 98. 1s. 6d.)

NOVUM TESTAMENTUM GRAECE ET LATINE, apparatus crítico instructum edidit P. Augustinus Merk, S.J. (Pontificio Istituto Biblico, Piazza Pilotta, 35, Rome, 101. pp. 36 and 2 x 854. 18 lire.)

# THE CATHOLIC MEDICAL GUARDIAN

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ORIGINAL ARTICLES.—(1) The Most Outstanding Medical Miracle of the Age. By P. W. O'Gorman, M.D., M.R.C.P., etc. Remarks by Rev. F. Ranklin, S.J., and Dr. A. O. Wickham. Plate with four photographs of

the De Rudder Case. (2) Some Medico-Moral Problems in the Light of Catholic Teaching. By Fr. Henry Day S.J. (3) Honesty and Justly in Panel Practice. By J. McCormack, L.R.C.S.I., L.A.H., Dub. (4) The Medical Aspect of Contraception. By P. G. Dooley, M.B., B.Ch., B.A.O., N.U.I.

REVIEWS AND NOTICES OF BOOKS.—(1) The Rhythm of Sterility and Fertility in Women. By L. J. Latz, A.B., B.S., M.D., etc.

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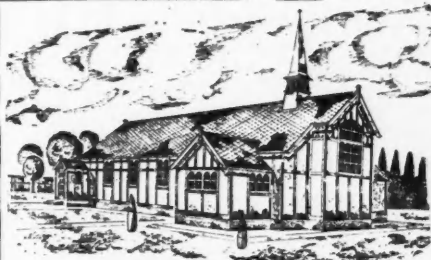
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# THE CLERGY REVIEW

## RECESSIONAL FOR THE TRACTARIANS

BY THE REV. RONALD KNOX, M.A.

**T**O celebrate the centenary of a movement is, in some sense, a contradiction in terms. A movement cannot be exactly dated, like the laying of a foundation stone or the publication of a book. For a movement implies, first, that there is a spirit abroad which grows in intensity; that leaders arise and succeed one another; that books are published and controversies rage; that, in time, different channels form themselves, into which the influence of the movement pours itself, with very varying results; finally, that the movement itself, unless some catastrophe of history buries it altogether, fades more and more into the light of common day, becomes merged more and more in the ordinary life and thought of the community which gave it birth, so that you can no longer delimit its sphere, or seize, by a hasty definition, upon its characteristics. You cannot date Humanism, or the Counter-reformation, or the growth of Socialism. It is necessary to substitute a moment for the movement itself. And, just as it is customary to date the Reformation from the moment when Luther nailed up his theses, it is customary to date the Oxford Movement from the moment when Keble preached his Assize Sermon in 1833; it was Newman himself who was responsible for the selection. Such methods have their practical conveniences; but in some ways they are an embarrassment to thought. The Oxford Movement, at the time when the Sermon on National Apostasy was preached, was not a clearly defined thing; it was a spirit in the air. And although, naturally, our Anglo-Catholic neighbours feel that on this occasion the honours belong to them, the Movement has reacted in other directions as well. It has reacted on the Church of England as a whole, on the English

nation as a whole, and, not unimportantly, on the Catholic Church in England.

Accordingly, it has a different significance for different minds. For us, it loses most of its interest after 1845, or at any rate after the Gorham judgment; for the Anglo-Catholics, those dates only mark the period at which it was beginning to gain strength. Meanwhile, the Evangelical or Broad Church critic sees the defeat of the Movement where we see its culmination, in the secession of the Oxford converts. The unbiassed observer pays more attention to its influence on the general life of the nation, and of the Established Church within the nation; the impetus it gave to what we may call the formation of an Anglican self-consciousness. The present essay is an attempt to sum up, in very little space, the total effect of the Movement in all the various directions indicated.

But first let it be observed that the Movement, in regard to the specific object which it set before itself, failed. Its inspiring motive when it began was the determination to combat liberalism, whether in politics or in thought; two forms of liberalism which the mind of that day found it difficult to distinguish. It over-estimated the danger of liberalism in politics; it underestimated the strength of liberalism in thought. Political liberalism was destined to run its course, infringing the privileges of the Anglican Church, but not interfering with its liberties. Speculative liberalism was to run its course, menacing the structure of Christian belief not from without but from within the body of the Establishment.

What, after all, was the National Apostasy which Keble saw and protested against? The repeal of the Test and Corporation Acts in '28; Catholic Emancipation in 1829—Keble and Newman had thrown all their weight into the struggle against Peel's re-election—the passing of the Reform Bill in '32, and the proposal for suppression of ten Irish bishoprics in '33. Any of these measures, taken by itself, might be defended by a man of moderate political opinions as an act of elementary justice; and Pusey did in fact urge the re-election of Peel. But taken together they looked, to the Oxford of that day, like the first warnings of a wave of Jacobinism, which would sweep away the prerogatives

of the English Church as part of a system of privilege. And the first two of these acts of legislation had been carried by a Tory Government; the cause of the Church was being deserted by its immemorial champions. These people, after all, had lived, many of them, through the French Revolution; what assurance had they that in the mounting tide of English Liberalism the Establishment would not suffer as the Church in France had suffered? Imagine the feelings of a German Lutheran to-day about the trend of affairs in the last few weeks, and you have some idea of the nightmares which Keble's poetic mind may have conjured up for him, as blow after blow was struck at the old system.

And the Bishops were doing nothing—that was the first notion of the Oxford Movement, to strengthen the hands of the bishops. It was not a section of the Church, but a mass movement of its more ardent supporters, that was prepared to second the agitation at first. After the meeting at Hadleigh, a petition was sent to the Archbishop of Canterbury, declaring adherence to the apostolical doctrine and polity of the Church. (This was that Dr. Howley, who, when his chaplain complained of a dead cat being thrown into the archiepiscopal coach by a Reform Bill mob, replied: "You should be thankful that it was not a live one.") The petition was signed by 7,000 of the clergy, which must have been at least a third of the total body; and by 230,000 heads of families, that is, practically one family in every ten. So far from being destined to split the Church of England, the Oxford Movement at its birth seemed designed to unite it. So far from adopting an attitude of defiance towards the Bishops, it was an attempt to make the Bishops realize their own dignity. And, so far from being a persecuted movement, you may almost say that it was a persecuting movement. It began with the outcry against Peel; it was to proceed later to the outcry against Hampden and against Gorham. The Church of England was to find itself.

It is a curious reflection, in parenthesis, that O'Connell has some claim to be regarded as the father, by reaction, of the Oxford Movement. The Irish were Newman's *bête noire* in his Anglican days; his claim that the Church of Rome had lost the mark of sanctity was based, largely, on its alliance with people whom he

regarded as anarchists; and it is pleasant to read the smooth words with which Ambrose de Lisle Phillips, himself a convert, tries to calm his scruples on the subject.

Meanwhile, Newman's theological mind warned him that the danger was not merely a political one, and could not be met by a merely political agitation. The whole basis of Anglicanism must be rooted deeper, by recourse to the doctrine of the Fathers and of the Anglican Divines. Hence came the Tracts for the Times, whose immediate object was to rally the whole of Anglicanism to a higher sense of its mission. And here the Movement overshot itself; Pusey's Tract on Baptismal Regeneration had alienated the Evangelicals and alarmed the old-fashioned High Churchmen before ever Tract 90 was penned. But there can be no doubt that the intention of the Tracts was not to alienate or to shock, but to restate the ancient doctrine of the Church of England, and thus assert the dogmatic principle, as Newman loved to call it, against the inroads of latitudinarianism. If I may put the distinction crudely, let me say that Secularism was the spectre which Keble foresaw in the first instance, and rationalism, growing out of secularism, was the spectre which Newman foresaw almost immediately afterwards.

Both secularism and rationalism are nevertheless with us. In saying that secularism has triumphed in spite of the Oxford Movement, I do not forget that the Church of England has achieved, in these last three hundred years, a very considerable measure of spiritual independence. In 1852, for example, *post* and to a certain extent *propter* the revival of the Catholic hierarchy, the long dormant Convocations of Canterbury and York once more became active. Even now, the independence is not complete; for we have seen in our day the House of Commons twice rejecting, by heavy majorities, a revised Prayer Book which had practically the whole force of the episcopacy at its back. But there is no interference; and it seems doubtful whether an English Hitler would attempt to Hitlerize the Church of England, so far have we grown away from our old Erastian sentiments. But in the meanwhile the stranglehold of the clergy on English public life has vanished, so dear to the Tractarian heart. When you think of the clerical

common-rooms of Oxford and Cambridge, and of the common-rooms at Oxford and Cambridge now. . . .

Rationalism was only beginning to make its way among the German scholars when the Oxford Movement happened, and *The Origin of Species* was not to be published for many years. Newman, therefore, showed more prescience in diagnosing the danger; but it is doubtful if his remedy would in any case have proved an effective one. Within the course of a half-century after the Assize Sermon, not only had thought swung round towards rationalism in England at large, but the rationalizing tendency had fortified itself within the Church; the Oxford of Newman had given place to the Oxford of Jowett. Pusey and what remained of the old guard fought against it, as they fought against University reform; but by now they were a section, enfeebled by its losses, and probably the greatest protagonist of orthodoxy in Mid-Victorian Oxford was Dean Burgon, a High Churchman of the old school who would have nothing to do with Tractarianism. The Oxford Movement had failed to capture the thought of the English Church for traditionalism, as it failed to capture England for Anglicanism.

Would things have gone otherwise, if Newman had not received the grace of conversion; if Ward, too, and Manning had persevered in the traditions of their upbringing? We must not forget, when we find Anglicans bitter about conversions, that every conversion is, in proportion to its notoriety, a set-back and an embarrassment to their own propaganda. "We told you so. . . . Why can't you be honest, like Newman? . . . This is what comes of trusting Romanizers"—such criticisms are galling, and exacerbate the feeling of regret for a Lost Leader which every notable conversion from Anglicanism brings with it. Whatever the Oxford Converts brought to us, there is no doubt that they made things much harder for those who remained behind, and in a large measure stultified their influence. But could Newman, even with the hearing which an Anglican pulpit gave him, have thwarted the rise of Jowett? Could Manning, if he had gone to Canterbury instead of Westminster, have staved off Irish Disestablishment? I find either supposition difficult to imagine; but I would rather have the opinion of someone who

knew them, even in old age; *ad nos vix tenuis famae perlabitur aura.*

Providence, at any rate, had other designs; and Newman, after twelve years of loyal struggle and uneasy partnership, threw himself at the feet of Father Dominic. To ask why, would be impertinent; divine grace does not abide our question. To ask whether the step was the logical outcome of his own ideas would be superfluous; there can be only one logical issue when a man sits down seriously to consider who sent him, and by what right, to act as a minister of Christ. But, in most conversions, and perhaps in Newman's especially, you can trace the effect of personal influences; thought by itself (the Philosopher reminds us) produces no movement. It is doubtful whether a man so exact in his loyalties, so retentive of his traditions as Newman could have found the courage (humanly speaking) to throw in his lot with the despised Catholic minority, if the influence of friends had not helped him. And here, I think, the first credit belongs to one who never lived to become a Catholic; I mean Hurrell Froude. To me he is the most attractive figure, personally, in the whole Tractarian group; a man full of earnestness and devotion, yet with a sense of humour, not far removed from flippancy, well in advance of his time; a reckless counsellor, never shrinking from the logic of his own conclusions; eager, restless, optimistic, perhaps with the eagerness, the restlessness, the optimism of the consumptive; a born conspirator, possessed, clearly, of a magnetic personal charm, something of a saint. It was he who forced Newman away from his old alliances, not by dominating his thought, but by showing him where his own thought led. If he had lived, I feel certain he would have become a Catholic; quite probably he would have brought Newman with him, perhaps as early as 1841. He died in 1837, mourned by good men.

In the years that followed, Newman seems to have owed more and more to the influence of his juniors. His scrupulous sense of responsibility towards his own followers at first retarded and embarrassed, but in the end probably cut short his own hesitations. Not that he had the itch for leading a party, so that he had to lead his party to Rome for fear it should go without him. Rather, he came to see the hopelessness of his



own position through the impossibility of approving it to minds less timorous than his own.

To estimate the influence of the Oxford Conversions on the Catholic Church in this country is a difficult, and perhaps a hazardous undertaking. One historical accident, especially, has confused the traces—1845, the year of Newman's conversion, was the year when the potato crop failed in Ireland. And the immigration of Irishmen into England that followed must in any case have profoundly modified the character of our Catholic congregations, so small till then and so homogeneous. This is especially true of the Northern dioceses, in which for better or worse no Tractarian influence has ever been *directly* felt. But in the South I think it may be said that the stream of conversions which begins, for practical purposes, with 1845 has had a double effect. It brought fresh blood and fresh life into an island Catholicism which, for all its splendid qualities, had become doubly insular—isolated in great measure from all contact with its Protestant fellow-countrymen at home, and with its foreign co-religionists abroad.

The former part of the proposition hardly needs establishing. To take a single instance, there can be little doubt that Newman's school at the Oratory, small as it was and still is, drove the other Catholic schools by force of competition to come into line, more and more, with non-Catholic educational traditions; to slough, more, and more, the restraints of the *petit séminaire* and the aluminate. The Catholic stock was rescued from the danger of inbreeding; Catholic thought was illuminated by fresh windows of experience. On the other side, the ultramontaniam of Manning and Ward counterbalanced, with happy results, the persecution-bred mentality, tending towards Gallicanism, of so many Catholics of the old school; Faber and others of his following widened our devotional outlook by drawing more freely from Continental sources; ceremonial and liturgy were restored to favour, after suffering so long from an enforced neglect.

Meanwhile, in the Church of England itself the Movement ceased to be a University movement, and, as it spread into the parishes, became identified more and more with ritual and ceremonial innovations; and

these aroused, for a generation or more, a stimulating though not a very desperate kind of persecution. In the event, as we all know, it has secured recognition, and even a place in the sun. There is, and probably there always will be, a small coterie of irreconcilables, who express a divine discontent with all that is characteristic in Anglicanism, and desire, without concealment, the imagined amenities of a corporate re-union with ourselves. But the main body, now content to describe itself as Anglo-Catholic, has settled down, it seems, on terms of amicable rivalry with its theological neighbours, not well represented among the episcopate, but powerful in the councils of Anglicanism. How much it has done that could not have been done by other schools of thought—the Evangelical, for example—can only be a matter of conjecture. But it is certainly unfair to represent High Churchmen as merely interested in the externals and accessories of worship. A very large number of them make use of the confessional, a powerful aid to contrition; and the interior life has been fostered, to a remarkable degree, by the revival of sacramental doctrine and, among women especially, of the conventual life.

All this is not to say that the existence of the Movement at present is a help, rather than a hindrance, as regards the conversion of England. I have heard much said on both sides without being able to arrive at any conclusion. What does seem clear is that, ever since the publication of *Lux Mundi*, the thought of the Anglo-Catholic school has been progressively weakened—broadened, its own champions would say—by the infiltration of Modernism. On most fundamental points, but especially over the doctrine of the Incarnation, modern High Anglicans scarcely apologize for holding views which Pusey or Liddon would have disowned as heretical. This tendency, strangely inconsistent with their traditionalist views where the ministry and the Sacraments are concerned, is made possible by a modern notion of "authority" which is destined, I think, sooner or later to involve fresh searchings of heart.

Meanwhile, it is unmistakably clear that the Oxford Movement has leavened the Anglican Church as a whole. In fact, we may almost say that it has turned the Established Church into an Anglican Church. A



hundred years ago, it must have seemed to the external view like a creeper growing up the wall of a building—and in danger, so the Tractarians thought, of being pulled down by the Jacobin forces which were threatening to demolish the support it rested on. To-day, you see it as a tree standing by the tenacity of its own roots, exposed to all the winds of our disturbed world-conditions, and not yielding to them. The bishops, who fought so hard at one time to repress the growth of ritualism, were themselves subtly influenced by its pretensions, and came to realize their own stature more, as the Tractarians had hoped. They exchanged the dignity of the full-bottomed wig and the stage-coach for that of the pectoral cross and the pastoral staff. The clergy were no longer content to maintain a reflected glory as a cadet branch of the squirearchy; they formed themselves, unconsciously, into a sacerdotal caste, with a dignity which came from the office, not from the social standing of the man. And, at the same time, the greater importance attaching to our Colonial empire reflected itself in a greater importance attaching to the Colonial dioceses, so that the Anglican communion began to take on an ecumenical air, and the Archbishop of Canterbury seemed to hold a position not altogether fantastically described by the title "*alterius orbis papa*." No doubt external circumstances, quite unconnected with the Oxford Movement, made these changes of emphasis necessary. But it is probable that they could not have been made so effortlessly, if the Tractarians of 1833 had not set themselves to reassert the apostolical mission, as they conceived it, of their own Church. To that extent, their first ambitions have been realized.

But, while it is natural that modern Anglicans should congratulate themselves on the development so achieved, it is doubtful whether Englishmen, as such, have not cause to regret it. Anglicanism's gain has been England's loss, if the Church of England in consolidating its own position has lost its characteristic quality as the Church of the English people. A hundred years ago, the Church of England could boast that it was the nation at prayer, and England was officially a Christian country. To-day, England is a pagan country, and the Church of England is a sect among the sects. Now, it is quite true that by 1833 the Established Church had, for the most part, lost its hold on the population at large, and

that Wesleyanism, in the country districts especially, had stripped it to the bone. And it is quite possible that, with the general growth of infidelity, the de-Christianizing of England must in any case have come about. But we may question whether the Evangelical Movement, which had already done wonders in the fifty years of its existence, might not have retrieved the situation which Keble deplored in his Assize Sermon. What if Newman had never joined the Tractarians, had remained an Evangelical, and Secretary in Oxford of the Church Missionary Society? Industrialism was still young, and infidelity only skin-deep; could England have been saved for the English Church, if the English Church had felt less alarm, in 1833, about its own prerogatives?

Once more, let us disclaim knowledge of the futuribles. What happened, in any case, was that the men who went out from Oxford under Tractarian influences, the flower of the Anglican clergy, aroused controversy everywhere by their assertion of sacerdotal pretensions, and made themselves a party everywhere at the expense of disedifying a sullen majority. England was not ripe for clericalism, and the appearance of clericalism in the parsonage encouraged the drift towards the chapels. When, in the 'sixties, Ritualism began to be associated with devoted service of the poor in the London slums, it was too late to save the situation; men like Stanton and Dolling could only reclaim, as the Salvation Army reclaims, a remnant amongst a population already lost to Christianity. It is difficult not to feel that if Victorian Anglicanism had been less militantly Anglican, had been at least on visiting terms with Dissent, the secularization of English thought might have been retarded, and the ordinary Englishman be less reluctant than he is to pass under the doorway of a church.

If Newman had remained a High Churchman . . . if Newman had remained an Evangelical—it is the test of Newman's greatness that the effects of such contingencies can be, and are, discussed without absurdity.

## MUSLIM THEOLOGY IN ITS BEARING ON SCHOLASTICISM

BY THE REV. EUSEBIO GÓMEZ, O.P.

**I**N few provinces of science has research proved more successful than in that of Islamic culture. For it has completely revolutionized that sphere of investigation, and no serious scholar can dispense with a first-hand knowledge of the results obtained. "This view, involving as it does the claim that Islam is the parent that begat and nourished European civilization, is not confined to mere propagandist literature, but is to be found, with or without qualification, in most of the serious contributions which modern scholars have made to the study of the development and history of Islamic institutions in the Middle Ages."<sup>1</sup>

The Arabs can no longer be considered as an idle people, to whom science, literature and art meant nothing. They were not the race they have been depicted, indulgent in every pleasure except the intellectual and the artistic. The Arabic people, on the contrary, had many of those charming characteristics of the Western Middle Ages. The love for war, for the holy wars which had given them a vast empire, could never extinguish the thirst for science. The efforts made by Arabic scholars to conquer a scientific world were parallel to those made by Arab warriors to conquer Europe. Nothing is more attractive than the earnestness with which young Muslim students travelled mile after mile, in calm or rough weather, without any other equipment than a few note-books, sometimes without money, sometimes even without food, to attend the lectures of the teachers they themselves had chosen. Muslim historians have recorded some instances of students who, obliged to interrupt their studies owing to the lack of money, spent the days in servile works to earn what they needed, and half of the nights in recollecting what they had learnt. Their love for science

<sup>1</sup> *The Legacy of Islam*, Oxford, 1931; *Philosophy and Theology*, by Alfred Guillaume p. 239. The whole essay deserves a reading.

was unparalleled at that time in Europe. Emirs like Abderrahmen III and Alhaquen II spared neither trouble nor money to obtain the most important books that could be gathered from any part of the world, and on more than one occasion, both paid enormous sums in order to possess the fresh works of famous writers before they were known elsewhere. The united efforts of these two monarchs were such that at the death of Alhaquen II he possessed a library of some 400,000 volumes, far more numerous, indeed, than any other extant library of that time. In his Alcahazar, says Ribera, worked the best binders of Spain and many others brought from Sicily and Bagdad; the books of the library were adorned with illuminations and drawings by men trained for this purpose, who were magnificently remunerated by the Caliph. The librarian was an Eunuch of the Court, whose charge was the writing of the index and the guard of the books. . . . Once he paid £2,500 to have the pleasure of making known in Spain a work before it was known in the country of its author.<sup>2</sup>

Though teaching had generally nothing to do with the State; though there were no degrees of any kind, and no examinations, never have teachers been more venerated and respected. As far as we can gather from the anecdotes that Muslin historians have recorded, the power of teachers was parallel to the veneration in which they were held; it was unlimited; they were the Emirs of the realm of science. Their system of education, much more alike to that of Greece or Rome than to the modern of Europe, produced excellent results and made the Arabs reach the heights of culture compared with those, whom Said of Toledo ironically described as being "of cold temperament and never reaching maturity; of great stature and white colour, but who lack all sharpness of wit and penetration of intellect," namely those who lived in the far lands of the north; civilization which showed its vitality and fertility in all branches of knowledge. Its flourishing literature gave us the models of our popular tales in their various forms of *fabliaux*, *contes*, *exemples*. . . . The origins of the verses of *Provenzals* and *Minnesinger*; of the old Spanish ballads, the poem of *Mio Cid*, of the Spanish language, and in

<sup>2</sup> *Bibliófilos y bibliotecas en la España musulmana*, p. 26, Zaragoza, 1896.

general of European epic and lyric cannot be satisfactorily explained if we disregard a popular Arabigo-Spanish literature, of whose existence there is an unmistakable proof in the "Cancionero" of Abencuzman and in the innumerable romantic poems so well interpreted in later times by "juglaresas" and "troubadours" of the north of Spain. The Spanish "novela picaresca" has also an undoubted Arab origin.<sup>3</sup>

Nor was this literary influence restricted to popular poetry and romance. This would be but inevitable after a long contact between two cultures. The controversy on the Muslim eschatology of the Divine Comedy is still recent. It is hardly deniable that the indebtedness of Dante to Moslem models is enormous. The thesis of Asin Palacios "backed by prodigious learning, presented with an amazing acuteness of critical perception and logical coherence seems to us irresistible."<sup>4</sup> Those who refuse to admit it, have to recognize "with real mortification, that they cannot give a reasonable reply to this embarrassing question."

What has been said on literature is also applicable to politics and Philosophy. Despite fanaticism, philosophical studies flourished among Arabs to an extent unequalled then in Western civilization, and the debt that European philosophy owes to it is overwhelming. Alvaro Cordobés complained bitterly of many Christians of his time who disdained the reading of the Bible and spent a great part of their lives studying Arabic books. St. Albert the Great thinks himself obliged to devote especial chapters to the explanation of the philosophies of Ibn-Sina and Ibn-Ruschd. Roger Bacon can find no adequate words to extoll the importance of Arabic philosophy, especially when he compares it with that of Latins. Their favourite phrase was "philosophia nondum data est Latinis"; and the little which was known, had been derived from Greek and Arabic sources.

<sup>3</sup> See: J. M. Millas, *Influencia de la poesia popular hispanomusulmana en la poesia italiana*, in *Revista de Archivos*, 1920-21; J. Ribera, *Disertaciones y Opúsculos*, Madrid, 1928, Vol. I; L. Wiener, *Contributions Towards a History of Arabico-Gothic Culture*, New York, 1917.

<sup>4</sup> *Islam and the "Divine Comedy,"* by A. L. Maycock, in *Dublin Review*, 1928, p. 108.

Political influence was still more noticeable. "The reigning houses of Aragon and Castile became allied by marriage with the families of the Moorish Kings. Moslem fashions and habits were introduced into every department of private life. Many of the noblemen of Aragon and Languedoc seem to have owned Saracen slaves at a time when slavery was practically unknown in the rest of Western Christendom; whilst large numbers of Christians, taken as prisoners of war, served in the court and in the armies of the Emir of Cordoba" (Maycock, *ibid.*). Arabic was as widely spoken as any other language in some of the courts of Christian Kings, and their doctors, counsellors and courtiers were often Arabs. The Emperor Frederick II "kept two harems one in Italy and the other in Sicily. He dressed in Eastern fashion, corresponded with men of learning throughout Islam and travelled widely in the Near East. He made a unique collection of Arabic MSS., presenting them to the University at Naples, which he founded in 1224. The tunic in which he was buried bore an Arabic inscription" (*Ibid.*). King Alphonso the Wise called to his court the wisest men among the Arabs, erected colleges and chairs for their teaching and modelled the schools for Christians according to their standard. And perhaps the obscurities surrounding the origins of European Universities could be elucidated, by a comparison between them and the Arabic college of Nizami and the Universities of Nishapur, Damascus, Jerusalem, Cairo, Alexandria, Cordoba and Seville. Other institutions once held to be peculiar of Western Europe have been traced to an Arabic origin. In short, we have these two undeniable facts: on one side, a flourishing Arab civilization, and on the other a European culture, whose pioneers openly confessed Arab superiority. The influence, consequently, of the one on the other seems unavoidable and the investigations pursued in recent years show that it was far more wide than had been suspected. Nevertheless, in more than one point the conclusions reached seem to be premature and remain historical hypotheses rather than historical facts. The knowledge we possess both of Arabic and Latin cultures is too imperfect for any dogmatism on either part.

This is especially so as regards any theological influence. Though this field of investigation seems to promise excellent results and it certainly has as much



interest as any of the others we have spoken of, very little work has been done in it. Yet Islam had a theological synthesis no less solid and important than its philosophy and earlier than it.<sup>5</sup> The vast majority of its writers were at once philosophers and theologians and as both were known to Scholastics. The divergences in religion are less numerous than the similarities. Islam is rather a Christian heresy, a mixture of antitrinitarian and arian elements, than a different religious system. St. John Damascene, to whom Muslim religious belief was familiar, classes it among Christian heresies. Save the dogma of the Holy Trinity<sup>6</sup> and Incarnation, Christianity and Islam coincide. Al-Gazzali, the Muslim St. Thomas, in his *Quistás*, admits all Christian dogmas except the Trinity. Consequently, if Islam had its theological synthesis; if Arabic philosophers were also in many cases great theologians and known to the Scholastics, it is but very probable that, if there was a philosophical influence—a fact hardly deniable—there must have been an influence in theology as well. Its extent and its importance can only be known after serious studies, very few of which have been completed.

Among these few, perhaps the most serious contributions are due to the learned Orientalist scholar M. Asín Palacios. In 1904 he gave us a small book on *The Theological Averroism of St. Thomas*. In this book he already insinuates the possibility of a theological influence of Ibn-Ruschd on St. Thomas. To give his thesis more historical value, the traditional idea of Ibn-Ruschd is dethroned and regarded as a historical injustice or at least as fable. "Ibn-Ruschd was not the unbeliever of

<sup>5</sup> Goldziger, *Vorlesungen über den Islam*, Heidelberg, 1910. Chapter III.

<sup>6</sup> There is no doubt that Mohammedans emphatically deny the mystery of the Trinity, no less than the Jews themselves. But it may well be controverted whether this denial is based on the Koran. If we believe certain interpreters of the Koran, Mahomet did not wish to deny the Christian mystery of the Trinity, but the doctrine of a Christian sect which taught that the Trinity was formed by God, Jesus and Mary. Thus Bedav, commenting a passage of the Koran, says: "Let ye say not Three, that is, three Gods, namely, God, Christ and Mary. Nor let ye say three Gods for Christians themselves say that God is *one* in three persons." See *Alcorami Prodromus*, by L. Marraccio, 1898, p. 179.

Mediæval scholars; he was, on the contrary, a good and pious man. His intellectual tendencies are like those of the Angelic Doctor." The demonstrative method of dogma used by Ibn-Ruschd in his *Futuhât* coincides very frequently with that used by St. Thomas; and the coincidences must also be extended to the subjects dealt with, namely existence and unicity of God, divine perfections, etc., etc., and even in the main theological difficulties like divine simplicity and the multiplicity of perfections; divine prescience and human liberty; the absolute unicity of God's science and the infinite variety of its objects, all of which difficult questions are proposed and explained in a like manner both by Averroes and St. Thomas. All this is set forth in the book mentioned merely as an outline of future investigations; it has been considerably amplified by later research. His Spanish version of Al-Gazzali's "*Kitab alictisad fi alitica*d" and his work "*Abenhazan of Cordoba and his critical history of religious beliefs*" are two great efforts towards a fuller comprehension of this important problem. In neither case has M. Asín contented himself with a study of one side only. Side by side with the version from the original, all important doctrines have been annotated and compared with those of the Scholastics, with those of St. Thomas especially. This comparative study of both the thirteenth century Scholastics and Muslim theologians, who like Ibn-Ruschd wrote theological *Summas* is one of the best means to corroborate the hypothesis of the theological influence. We have an outstanding instance of it in Al-Gazzali. He is the greatest theologian among the Arabs. His writings are even nowadays widely read and some learnt by heart. "His construction of a systematic body of Dogmatic and Moral theology was so successfully achieved that his works are the *syllabus* of Islamic orthodoxy." In his *Ictisad*, for instance, he treats of: the nature of theology; the value of reason in the explanation or demonstration of the possibility of mysteries; the use of the *via remotionis* in our knowledge of God; God's existence demonstrated by the ideas of contingency and necessity; the unity of God, based on His infinite perfections; the nature and possibility of beatific vision; the divine concursus in secondary free causes; the life of God; His omniscience and simplicity; the relation of His immutable and eternal will with the contingency and



freedom of human actions; the divine providence and names; the gratuitousness of the divine grace; the meaning of justice in regard to God's actions; miracles both in their nature and as proofs of the veracity and divine mission of the Prophet; the resurrection of the dead; the increase and diminution of faith, etc., etc.

This list of subjects could easily be augmented, but those given are sufficient for our purpose. A slight comparison between these doctrines and those dealt with, for instance, by St. Thomas in his *Summa*, will show that their affinities are both numerous and close. It is hardly probable, moreover, that they can be fortuitous. They must be traced to something firmer and more scientific than mere coincidence. History shows once and again that civilization is gradually constructed and like nature *non facit saltum*. Nor can there be given two cultures similar to one another not only in their general features but in their details, without being a direct or indirect influence from one on the other. Two races unknown to each other may coincide in building up tents in which to shelter. But it is scarcely imaginable that two cultures separated from one another in place and time, should have coincided in building up Gothic Churches or sober palaces alike in their details, without positive influence from one side, and conscious or unconscious assimilation from the other. This is the primary law of the development of any culture. Creation either in art or science is a perquisite of God; novelty and originality are rare. Only great genius is original and then in few things.

It would seem, therefore, that in the cases of the relation between the Muslim and Scholastic theologies, once we have established their innumerable resemblances there is no need to prove that the former has influenced the latter; this fact must be presumed from the very nature of scientific or intellectual development. It is necessary for us to prove, not that there was an influence, but that there was not such an influence, since the environment of each culture was unfavourable for transmission. Unless this is proved, the advantage is in favour of the affirmative alternative. Now, were there these favourable conditions necessary for the transmission of ideas from the part of Islamic theology to Scholasticism? Yes, replies M. Asín, and on his side are the best

modern Arabic scholars. Yet the arguments in favour of this opinion are very far from being decisive, and many others stronger can be brought against it.

In the first place, the diversity of languages was a barrier to any transmission. Arabic was an esoteric language to most of the Scholastics, or at any rate to the best representants of Scholasticism. Raymond Martí, R. Lull and perhaps Roger Bacon were exceptions. The rest of the Schoolmen have not given any proof of their Arabic knowledge. It is necessary to look to the Latin versions of Arabian works. Were there Arabic theological works translated into Latin? And if the answer is in the affirmative, were they known and used by Scholastics?

In general it must be said that such versions, if extant, have not been discovered. Of course, there was an early Latin version of the Koran. But, on one side, it was very little known, and on the other, Mahomet's discourses are in no way philosophical. We may safely state that so far as investigations have gone, only philosophical works were translated and utilized. As regards theological treatises, they could only be known through the few Arabic scholars we have just mentioned. And here again, the possibilities are against any transmission. Of those three, two of them must be excluded. Roger Bacon, since if he knew Arabic, he did not know it well enough; R. Lull, since he had no influence on the other Scholastics. Raymond Martí, "whose knowledge of Arabian authors has probably not been equalled in Europe until modern times," is the only one through whom Scholastics might have come in contact with Arabic works of theology. He certainly used a good number of them<sup>7</sup> and it is very likely that he was a friend of St. Thomas. Both wrote their masterpieces, the *Pugio fidei adversus Mauros et Judaeos* and the *Summa contra Gentiles* with the same purpose, namely to refute current doctrines of the Arabs and Jews, then in their full circulation. Both were commanded to compose their respective works by St. Raymond of Pennafort, who had found that one of the best means of

<sup>7</sup> He mentions the following works : Teháfot, Macsad, Mónquid, Yhia, Mizán, Mixcat and Macasid, all theological save the last one. Of some of them he transcribed long paragraphs, which might have been useful to others.

propaganda was the erection of Colleges where Oriental languages were eagerly studied. It is, therefore, highly probable that their influence was mutual. Each was the foremost authority in his respective subject. Each could learn from the other no few things. In fact, we know that in so far as Raymond is concerned, he did learn something from St. Thomas. In his *Explanatio Symboli* he had admitted the common opinion of that time, that the world could not be created ab aeterno. Some years later, in his *Pugio*, after having read the *Summa contra Gentiles*, he abandoned that opinion and adopted St. Thomas' view that only faith could inform us of a creation in time. The influence in his case is clear. But it is not so in regard to St. Thomas. Of course, if they were friends, it is not unlikely that St. Thomas, always so earnest in obtaining the best utilizable documents for his works, might have consulted Raymond more than once about Arabian philosophers and theologians. We know how he did a similar thing as regards Greek works with his intimate friend William of Moerbeek. This is possible; but that is all. No trace of correspondence between them has survived and in the works of the Angelic Doctor we can find no change of opinion due to the reading of Raymond's works, or a fuller knowledge of Arabian authors acquired through this medium; while it is beyond doubt that Raymond could not influence St. Thomas through his *Pugio fidei*, for the simple reason that the greatest part of it was written in 1278, four years after St. Thomas' death. So far, therefore, there is no positive proof in favour of the Scholastics having been influenced by Arabian theologians.

Moreover, there is another fact in corroboration of our view. Whilst Scholastics regarded and praised very highly Arabian philosophy, they do not seem to have paid any attention to their theology. St. Albert the Great, so well informed on Arabian subjects, alludes many times to the importance of Arabic philosophy; but he seems entirely to ignore Arabic theology. Roger Bacon, whose diatribes and scornful appreciations of Latin versions run parallel to his helpless attempts to ameliorate them, does not think that the Arabs excelled in theology as much as in philosophy. "Transeo igitur," says he, "ad partem tertiam in Opere Majori, et illa est de linguis, seu de utilitate grammaticae,

secundum linguas praecipue tres, scilicet, Hebraeam, Graecam, et Latinam. De Arabica tango locis suis; sed nihil scribo Arabice, sicut Hebrae, Graece et Latine; quia evidentius et facilius ostenditur propositum meum in his. *Nam pro studio theologiae parum valet, licet pro philosophia multum et pro conversione infidelium.*” And, if the Arabic theological influence on writers like St. Albert and Roger Bacon must be reduced to a minimum, even this disappears in St. Thomas. His attitude towards the importance of Arab thought differed from that of his Master and pupil St. Albert. Always very sparing in his criticisms of others, his idea of the philosophical value of the Arabs, represented by Ibn-Ruschd, is not very high. They were the corruptors not the exponents and inheritants of Aristotelian thought. And he acted according to this conviction. He knew like St. Albert and Bacon that the translations made either from the Greek or from the Arabic were deficient and like them he deplored it; but unlike these authors he tried to ameliorate them. Yet curiously enough, though he must have known that the versions of Arabian philosophers were as deficient as those made from the Greek, his endeavours were for the Greek alone. If he had wished, he might have had the works of Arabian theologians at his disposal, for in Spain there existed several houses of studies in which Oriental languages were taught. If he had thought that a mine of theological material lay hidden there, he would have certainly made some endeavour to possess them. Since he had told William of Moerbeek, notwithstanding his innumerable occupations, to translate into Latin those works of Aristotle, which were not translated, and correct those which were translated already, he might have done a similar thing in regard to Arabian authors. If he did not do it, it was because Arabian theology meant little to him. Nor can it be deduced as argument in favour of Arab influence on the Scholastics that “there was a solution or gap of continuity in the theological culture between the eleventh and twelfth centuries; between Abelard, St. Anselm and Peter Lombard and Albertus Magnus and St. Thomas.” In the first place, there is no such break in continuity. Between P. Lombard and St. Albert there were many theologians whose works are becoming gradually known, and as they become known, this break in continuity vanishes.

Secondly, it would be difficult to say exactly what such an influence could have been. Theology is not based on human but divine principles. The articles of faith are its principles and God Himself, its object. To pretend that Scholastic theology borrowed any of these elements, any of its truths from any other field, save the deposit of revelation, is to destroy the very nature of theology. Theology is a science which grows and develops not by the assimilation of truths extrinsic to its nature, but by explaining the virtual content of its principles and these principles have to be explained by the use of methods consentaneous to their nature. Any extrinsic influence has necessarily to be merely accidental. We cannot admit that "if theology is the philosophical justification of revealed truths, its progress and development depends on the progress and development of the philosophy used for that purpose." Neither is dogmatic theology the philosophical justification of revealed truths, nor does its development depend on any philosophy. Theology is primarily concerned with the explanation of its principles, not with their defence.

In short, whilst we recognize that the Scholastics largely utilized Arabian philosophy and that, in general, Mediæval scholars owed a great deal to Moslem writers in many branches of science, we refuse to acknowledge any theological influence, least of all on St. Thomas. He "was never a pupil of the Arabs in the same sense as the majority of his contemporaries. With him the Western mind emancipates itself from its Arabic teachers and returns to the sources. Indeed, there is in St. Thomas a real intellectual affinity to the Greek genius. More than any other Western thinker, mediæval or modern, he possessed the tranquil lucidity and the gift of abstract intelligence that mark the Hellenic mind."<sup>8</sup>

<sup>8</sup> Christopher Dawson, in *CLERGY REVIEW*, September, 1931, p. 195.

## THE "UNDER-MIND" OF BOYS

BY THE REV. C. C. MARTINDALE, S.J.

I WROTE this article when still under the impression made on me by three retreats given consecutively; first, to about thirty men (average age, twenty-five) in a midland city—teachers, bookies, professional footballers, lesser officials in works, etc.; second, to 125 boys in a "reformatory," average age sixteen and a half; third, to sixty-two "old boys" belonging to one of our biggest "public" schools: many of these were aged twenty-two to twenty-five, a few much older ones would have sent up the average age to an unrepresentative height. Between two of these retreats, I spent four days in County Durham, during which sixteen lectures or talks were fitted in, mostly on Communism or the "foreign" Missions. Impossible to exaggerate the kindness and co-operation which removed all difficulties or weariness from me, I would like to express my gratitude here also. Jeremias felt "a fire shut up within his bones," and he could not but speak: I trust that what I write may not appear censorious, dictatorial, or pessimistic, nor even ignorant, as though I knew nothing of the immense work being done by Catholics for the next generation; still, a tormenting anxiety remained with me as one legacy from those three and a half weeks.

A sentence of value was spoken by a man at one of those lectures. He said I had been talking about our "Under-Mind," and so indeed I had been trying to do. The "under-mind" that its owner is not aware of; which, were he intermittently half-aware of it, he still could not express articulately, and could do so least of all to any "official," such as the priest is. Carlyle, I think, mentioned those very many who only "believe that they believe," and do not really. How many does one meet who would not, and *could* not, affirm the contrary of anything they have been taught, but who attach no "meaning" to many parts of that doctrine, and so, succumb almost at once to any statement that *has* got a



"meaning" for them, and that seems to knock the bottom out of what they had assented to so far: how many, who have interiorly changed in regard to their "moral conviction," so that when a sudden shove, so to say, arrives, the thin shell of correct behaviour crumples up. Only so can be explained the act of girls who go almost direct from daily Communion to a registry-office marriage; who get so readily involved in divorces; something has been lacking, somewhere—perhaps not only in themselves—that accounts for so disproportionately large a number of brilliant young authors, Irish and English, bitterly indignant about our social injustices and knowing the matter first-hand, who are ex- or at least non-practising Catholics.

Few things are odder than the number of non-Catholic "intellectualists" who come into the Church, and the seemingly equivalent number of "born Catholic" intellectualists who leave her.

We cannot but see that—perhaps in indefinable ways—our younger men are not at all like what their fathers were, and are enormously different from their grandfathers. Even I, as a boy, long before the great shocks were administered to Society, used to speculate upon the gulf between my father and my grandfather, and upon the still wider one between my father and myself. "What is the good of talking?" was a sentence I kept repeating to myself, even when listening to *them*, let alone when I had to try to explain my own self to either of them. To-day, these gulfs are far more profound; and this is no less true for Indian and Chinese and Bantu, or anyway for their agitators, inspirers, and leaders, than for Irish and English men. One is often mocked if one assigns the change to the War: still, it was a great *causa impulsiva* even if it did not originate much: it destroyed a score of frameworks that had kept people in certain shapes, they having no interior mental or moral vital principle capable of keeping them so. They were an affair of corsets rather than of ribs and spine; none the less, the exterior looked quite unaltered. In a shell-shock hospital, a doctor said to me: "These men do not get better, and cannot. They have no principles nor motives." I said: "Why not give them some?" He said: "We haven't any either. We are experimentalists. This is where *you*, lucky men, ought to come in!" He was not a Catholic.

I always wished that immediately after the War we could have had a national mission, dealing only with fundamental truths—God, the Soul, and Obligation: I think this would have had a very steadying influence, and also have succoured the innumerable war-converts who returned to find no welcome and have lapsed, and would also have been the starting-point for many more conversions. Experience shows that wireless sermons, dealing with such fundamental topics only, none the less constantly do become just such a starting-point with the happiest results. After such a mission, I expect we would have *had* to buy up all the army-huts—would that anyhow we had done so! I believe that most of them would by now have served first as temporary church, then as school, then as parish hall, and by now be ruins owing to use, not mere decay!

The position in those days was better than it is now if only for two reasons—the terrible period of unemployment had not been lived through; and the “inoculation” had not been administered. The first result of unemployment has been a universal scepticism; *no* political party has kept its promises; no one has been able to ameliorate the situation. Small wonder that, where faith and hope have vanished, hate should increasingly be taking the place of charity. And “hate” is part of the inoculation being so vigorously administered, together with a blind belief that Russia, at any rate, has something to offer, which is not merely a re-hash of old elements all of which singly and collectively have proved futile. The mere fact that something has already been used, has become an argument against it; the fact that a new recipe claims to consist of entirely new ingredients, recommends it.

I can hardly think of a worse-edited paper than the *Daily Worker*, qua newspaper; still you can pick up many details by means of it as to the sort of propaganda that is going on throughout our land, and all the time. You will notice that clubs or other associations, which include an atheist indoctrination, never use the word “atheist” in their titles, and seldom the word “communist.” (That, I suppose, is how a couple of communist speakers, one with an Irish name, recently managed to get hold of a Catholic school hall for their meeting, a fact over which the *Daily Worker* naturally crowed loud.) I have never seen the blasphemous, illiterate, but very favourite little play, “Lady Houston Talks to



God," advertised as being given under atheist patronage; I am not sure that I have seen it advertised separately at all. But it often occurs as an item in a concert or "social" in reunions most innocuously named—recreational or athletic ones for the most part. I do not know whether the recent blasphemy bill will have put any check on such things; I think it was directed against the deliberate teaching of atheism to children, as in the school where they had to wipe their boots on a mat bearing the figure of Our Lord. This will not prevent the circulation of disgusting caricatures, which children no less than adolescents can quite well see. The bloom of reverence is for ever destroyed. I doubt if we can console ourselves by remembering the failure of such things in the past, as in the nineties, when a Bradford caterer used to circulate "comic New Testaments" and so forth. That was premature; but to-day the terrain is better prepared, and there is much more time for reading, and the anti-religious element is not floating loose any more, but is linked up with the whole idea of the revolution and its purposes.

The determined organization of this propaganda amongst the young shows that its leaders have got hold of a psychological fact better, I think, than we have. They know well that the development of the mind occurs *after* fourteen. The series by M. Moore in the *Daily Telegraph*, that began on April 20th, is well worth reprinting, and shows that Communist revolutionary and anti-religious propaganda does not, of course, wait for "after-fourteens" for its first material. It begins as from six years old; but they *carry on*. Certainly they try to pervert the mere baby. How precarious is the instruction that too many of our elementary schools can supply (the ever renewed controversy about the Catechism shows that many agree with this); how abrupt is the change immediately school is left: even though a child may not fatally associate its religious teaching and practice with school as such, it begins to think, talk and absorb in quite a different way, after school, from what it did during school age, and *that* precisely is the time when *we* cease to "teach" it anything. Much has been written about "after-care"; but as a rule our efforts seem to have been recreational or pious rather

than instructional. On the recreational side, our clubs (when there are any) can seldom compete with the great neutral ones like the Y.M.C.A.'s; and the gap between amusement and religious activities is seldom bridged by anything for the *mind*. Hence even when a boy retains the exterior behaviour of a Catholic, there is the all-but certainty that his under-mind is being formed by anyone rather than by Catholics. "Sir," said a small Catholic in a club I know—he had but recently, after careful preparation, made his First Communion—"Sir—you don't believe in 'eaven and 'ell and all them things, same as 'e says, do you?" ('E was myself.) "Certainly I do!" said my rather shocked friend. "You *never!*" exclaimed the infant, and sheered off, contemptuous, suspicious. Such was his unguessed under-mind. About the same time, one of Our Lady's Catechists was re-instructing a girl aged, I think, seventeen or so. "Garn, Miss!" said the girl. "You'll be telling us to believe in the Holy Ghost next!" I think that she, quite simply, knew that no one believes in ghosts nowadays, and that she was being told to believe in some sort of a religious one. Such was *her* unsuspected under-mind.

It is because this is seen so very clearly by others, that, for example, the National Association of Boys' Clubs has redoubled its efforts to create and co-ordinate clubs everywhere. Its magazine, *The Boy*, fills me both with admiration at its energy, versatility, sincerity, and with distress, because I know well the *kind* of "religion" that alone it can infuse into its clubs—for it is undoubtedly religious in desire and attempt. Now in a vast number of places such clubs are *at best* what a Catholic boy has to go to. He cannot remain shut up at home—and often he should not; really the homes of some of the young delinquents who made that retreat were little but a mixture of shambles and brothel. He simply *must* not be left to loiter in the streets; if there is a club in any sense decent, he ought to go to it. See what happens if he doesn't. . . .

Take one town in County Durham. Its "depression" has lasted for twelve years, and it is described as "completely dead." The majority of its shops are to let; there is no movement in the streets save that of the "aimless crawl up and down" of hundreds of workless

men, women and children. "It is a miracle," writes my informant, "that the boys are not all hardened criminals by now." Last December, the Bishop of Durham could write to *The Times* that one-third of his one-and-a-half million population had "long" been idle; the whole of some townships was out of work; in others, seventy to eighty per cent. were unemployed; lads were becoming listless, or discontented and unruly; "in most cases," between fourteen and twenty they were underfed. (It is calculated that about 200,000 "juveniles" are unemployed.)

County Durham can with reasonable accuracy be described as a mining world. So can a large part of South Wales. Lord Chelmsford some time ago caused a departmental committee to inquire into the past and future operations of the Miners' Welfare Fund. Its Report stated that: "We believe that more important than anything else . . . is the provision of the right kind of welfare facilities for the coming generation; little has hitherto been done in this direction, apart from the provision of playing grounds for small children." (After alluding to, *e.g.*, a number of boys' clubs in South Wales modelled on a group under the Ocean Coal Company) it concludes: "We should like to see boys' clubs established all over the country."

Capt. J. Glynn-Jones, M.C., in the March number of that often interesting magazine *The Boy*, relates the almost uninterrupted development ever since 1922 of work for boys in the Welsh mining areas. His conclusions, which (in the circumstances) seem incontrovertible, include the affirmations that where a local miners' welfare committee institute exists the boys' club effort should be based on that committee; that "a great deal of time and effort" will have to be spent in interesting "the whole community" in the club; that it is impossible to exaggerate the importance of "training the leaders" (else within a few years the club will have degenerated—he says, "developed"—into a "mere billiard hall"); that a "revenue policy," such as hiring the gym. too frequently for *e.g.*, dances, is harmful; and that associations and federations of clubs is invaluable for keeping them all "up to scratch."

Why does that sort of work seem so much to intimidate

us? Absolutely, we have many boys' clubs; but relatively to the need, dare we say so? And when we do have them, is there any element in them directly catering for the *mind*—I don't mean the specifically religious mind. Is our shortcoming due to that queer suspicion of anything that non-Catholics do, just because it is they who do it? Well, I have heard the whole idea of such clubs named "Protestant," and even parish halls so nicknamed. Is it due to some strange notion that any save directly spiritual or sacramental work is "materialist," "worldly," and not to be bothered about? I fear that apart from the bad psychology and indeed theology of such a doctrine (for man is body-soul, not soul regrettably *plus* body, and Christ took up the whole of our nature), it may be an excuse for sloth, for it is infinitely easier just to preach religion than to study and to work for the *total* welfare of our people; and it is anyhow playing straight into the hands of Bolshevism, for the atheist "argument" is not a theoretical one, disproving metaphysically the existence of God, but a vivid exhibition of the "riches" of the Church and her ministers, riches obtained, it is argued, by bloodsucking of various sorts on the part of the clergy, and by the contemptuous disregard by them of the material conditions of the multitude. If we allege, as well we may do, the great "charity" of Catholics, everyone knows how fiercely resented is the notion of "charity," when Justice, it is argued, is not being done, seeing that the *source* of the "charity" consists in unjustifiable revenues. Indeed, I can imagine no worse scruple than that which suggests that a penitent may have mentioned all his sins *save those concerned with Justice* (for the squalor of the houses on his landed property may be, precisely, the cause not only of his luxurious life, but of his being able to give me a cheque for £5, and a champagne dinner). St. Francis Xavier emphasized this point in India; but I cannot see that his confrères took it up; and on the whole, even the Saints have not been able to rise imaginatively above the social conditions in which they were immersed—St. Peter Claver spent himself heroically for the slaves, but never, if I remember right, denounced the slave trade itself; nor did the French Charity-Heroes condemn the iniquitous Versailles régime as such.

If expense be alleged, I feel that this could be countered if the situation were visualized by richer parishes which

would then subordinate elegances to necessities, even should the needs lie outside their frontiers. I would far rather see rich churches sell what they have, than get anything like extras. The Pope told a priest who lamented the difficulty of building his campanile, that campaniles could wait. What was needed was a great increase in *churches*, simple, solid, dignified, but not elaborate. Who could accept an extra pair of tabernacle curtains, when he realizes the lack of sheer tabernacles? The same applies, in its measure, to those educational as well as recreational centres that we consider as necessary as anything.

Is the difficulty lack of workers, of "teachers"? I used to be told that you could not dream of asking so much self-sacrifice from our young Catholics as would be involved in asking them regularly to assign one evening a week to helping in some club, and, *of course*, to refuse any invitation to dance or cinema which should clash with their club date. If indeed that were so, I should blush scarlet for the Catholic schools that might claim to have educated them. As a matter of fact, I keep meeting young men, even more than young women, who really do ask how they can "help," and who, I'm sorry to say, often get snubbed in the places where alone they could do the actual work. Can it be that we are afraid of the laity? Imagine that we can do the whole thing by ourselves? God forbid.

In a word: I am sincerely frightened by the change in the under-mind of so many young Catholics, better or less well educated; and am sure that if we do not continue the development of a Catholic under-mind long after school-days, we are allowing the situation to go by default. "By Default" was very nearly the title I had chosen for this article.

## SCIENTISTS OFF THEIR BEAT

BY THE REV. A. G. HERRING, D.D.

**I**T has been said that Philosophy is a mother who is constantly being bereaved of her children. Certainly if one looks into some old manual of (non-Catholic) Moral Philosophy one finds that it contains sciences which are now popularly considered to be quite independent. Thus Physics, Biology and Psychology have, one after the other, left home and set up on their own account. Nor is this all, for they have each of them also been exploited by the Agnostic to serve his ends, and to supply him with fresh arguments. So these sciences have not only left home, but, at one time or another, gone on the stage; for it is just as if each of them in turn had become "principal boy" in the season's pantomime, singing topical songs with allusions against the government. At present Psychology is on the boards, with lyrics by Jung and Freud.

We propose, therefore, to trace the connection of each of these three sciences with the various false philosophies with which they have been, quite unwarrantably, associated. And in doing this we shall observe the power and beauty of the Catholic system of Apologetics, and the great practical value of the fundamental principles of Scholastic Philosophy, specially the argument for a First Cause, and the conception on "analogical" being. Indeed, it is only through neglect of these principles that the aberrations we are going to consider are possible at all.

With regard to the science of Physics, we shall not delay long over the various materialist philosophies associated with the merely mechanical views once so common. In their extreme form the whole world process could be calculated and predicted if only one had the data and the skill, just as a stroke at billiards might be. Thought was merely an epiphenomenon, and mind nothing more than a glow around the brain, as Dr. W. Brown has put it. The chief difficulties of such systems



were naturally associated with the beginning and end of the world process. Some held that the whole, like some great clock, must ultimately run down; others regarded it rather as a cycle of happenings which when completed would repeat the whole process all over again. This seems to be the intellectual counterpart of the man who has learned to ride a bicycle, but not yet mastered the art of getting off, and as a philosophy it does not say much more than the showman in Chalmers's poem:

"I find, says 'e, things very much as 'ow I've always found,  
For mostly they goes up and down, or else goes round and round."

Theories of this kind were often the work of some scientist off his beat, of whom the most egregious example is perhaps Haeckel. In those days it looked to some as if Philosophy would be swallowed up by Physics, just as to-day the opposite seems almost to be threatened.

The agnostic or atheistic position deduced from such a view stands in direct opposition to the Cosmological argument. Both the Catholic apologist and the "Naturalist" philosopher turned their attention to the existing world—and came to precisely opposite conclusions as to the existence of a Deity. For the latter, every stage seemed to follow necessarily from what had gone before, there was no need for any *Deus ex machina*, and therefore no need for a Deity at all. As a friend of Herbert Spencer once said: "The laws of Nature are to him what revealed Religion is to us."

If Physics, or rather false ideas deduced therefrom, represented the Universe as something which was running down, Biology taught men to view it rather as something that was growing up. And ideas based on Biological conceptions from Darwin to Bergson have had great repercussions on religious thought, specially perhaps in this country.

The shock caused by evolutionary theories as to the origin of man, was due in some part to the imperfect apologetics of Protestantism, which while it held to the religious belief of the creation of man, had but a feeble grasp on the philosophical argument for a first cause, which, of course, remains absolutely unshaken by any theory concerning the descent of man. Indeed, "evo-

lution" was welcomed by opponents of religion as it seemed to be an alternative to the doctrine of Creation. That this line of reasoning is so clearly false to the student does not mean that it has had little influence on men otherwise intelligent. For it is a matter of experience that second-rate objections have probably done far more harm to religion than the really deep ones. That "evolution" has been taken as an alternative to Creation appears from some statements of Arnold Bennett in his book *Things That Have Interested Me*. After stating that his dogma was that the movement of evolution was from something worse to something better, and that humanity . . . does improve however slowly, he goes on to say: "My difficulty was, and is, fundamental. My reason was incapable of conceiving the act of creation. I can conceive something being made out of something else. I can conceive men developing from the amoeba. But I cannot conceive something being made out of nothing." At the root of all this seems to lie the fact that popular religion tends to emphasize those ways in which God is like man, and philosophy to stress those in which He is unlike, and as Protestantism is popular religion without any philosophy the result is anthropomorphism with all its attendant difficulties. In a word, only Catholicism has grasped and taught the "analogical" nature of the Being of God. Without this fundamental principle one is always liable to regard God as but the greatest character in the play, or the mightiest figure on the canvas.

It is certainly curious that the argument for a First Cause has not made a wider appeal. Many philosophical books, while giving much attention to various strange theories about the Universe, hardly take any notice of the most wonderful thing concerning it—its existence. For, after all, a bee in the hive is worth two in the bonnet.

There are so many kinds of evolutionary theory that it is difficult to keep track of them all. Wells and Shaw are the prophets of a vague form thereof, and from their uncauterized lips we hear a good deal of a certain life-force among whose very few characteristics is the fact, so Mr. Wells assures us, that it is making use of him; but, on the whole, they deny it the clear consciousness



of its retail representatives. Other ideas of evolution have ventured to include the idea of Deity, in one form or another, within the developing process itself, so that God is considered as evolving along with a Universe that for that very reason can hardly be called His. And so we get theories of a Limited Deity, and of a world in which the Good has only a "fighting chance of success" (W. James). Or it is proclaimed that a non-ego is necessary for any self to develop or even to exist; required, that is, as a sort of sparring partner. Then these notions are transferred forthwith to the Deity. Further, Pluralism and Pragmatism naturally flourish in a world biologically viewed as a vast number of entities all struggling for life and liberty.

But, at the present time, there is a type of theory which is attracting special attention, and that is Emergent Evolution. This seems to be a complete reaction from the mechanical theories mentioned above. It admits that there are new advances and new stages in the world process, and these, it is held, can by no means be predicted or calculated beforehand, as they are not "resultants" of what has gone before. So the word "emergence" is chosen perhaps as much for what it does not mean as for what it does, as it is certainly free from any suggestion of mechanical or necessary causation. There is, as we should expect, more than one variety of this philosophy, and that of Professor S. Alexander is to the fore. According to him Space-Time is the ultimate stuff of the Universe, out of which emerge at various stages, Matter, Life, Spirit, one after the other. And as the process is still going on some higher type is yet to be. Deity, we are told, is always the stage just ahead, the not-yet, the ideal which when realized "ceases to be God." As a man once said it reminds one of nursery days, when it is always "jam to-morrow." And it is plain that the term "Emergence" is but a new tomb-stone, beneath which the old difficulty lies buried. The word, though descriptive enough, evades much and explains nothing.

We now come to consider the last of the three sciences which like children have left their mother and become independent in the eyes of the world. This last is Psychology, and as psychologists themselves are fond

of pointing out, the youngest child is generally a trifle odd. And first we may notice how closely much of the New Psychology is connected with Biology, for, as Dr. William Brown has pointed out, the energy or libido of which Freud speaks so much is really physical. Whereas McDougall writes: "For Jung as for Freud and myself, purposive striving is the most fundamental category of psychology, and all such strivings are rooted in our instinctive nature."

In general this attack is the theory that religion is but the rationalizing of unconscious desires, or the projection on to the outer world of what are merely the internal operations of the mind. But these ideas are being worked out with such persistence and attracting attention in so many different quarters, that for this reason rather than for any intrinsic merits they claim some consideration. That the influence is widespread is plain from the fact that Harley Street doctors are now writing on these themes. Important, too, because these psychologists are applying their theories to the interpretation of early types of culture. And there are signs that the whole subject of Culture will be the cockpit for a fight among the Historians, Sociologists, Anthropologist, Biblical Students and others who are all interested and concerned. One has only to read the excellent *Making of Europe* by Dawson to realize how central this conception is becoming.

In his book *Psychopathology in Every Day Life*, published in England nearly twenty years ago, Freud gives these theories a good start. On page 308 he writes:

"Because the superstitious person knows nothing of the motivation of his own accidental actions, and because the fact of this motivation strives for a place in his recognition, he is compelled to dispose of them by displacing them into the outer world. I believe that a large portion of the mythological conception of the world which reaches far into the most modern religions is *nothing but psychology projected into the outer world*. The dim perception . . . of psychic factors and relations of the unconscious was taken as a model in the construction of a *transcendental reality*, which is destined to be changed again by science into *psychology of the unconscious*."

He continues: "It is difficult to express it in other terms, the analogy of paranoia must here come to our aid. We venture to explain in this way the myths of

paradise and the fall of man, of God, of good and evil, of immortality and the like—that is to transform *metaphysics* into *meta-psychology*.”

This seems to contain in germ a great deal of what has, in the last few years, been expanded into a considerable literature. Here is the notion that the mind is in great part a magic lantern, and that there is a sort of ventriloquism at work. His analogy of paranoia is the best part of the theory as, no doubt, such phenomena do take place in disordered mentalities, but that is no excuse for interpreting the sane in terms of the deranged, though, to be sure, this is only an extension of the line of thought which explains the higher by the lower, life by mechanism and mind by matter. So now we are asked to account for the noblest conceptions of the race by the mis-functioning of our highest faculty.

But Freud has since produced another book which carries matters much further: *The Future of an Illusion*. In this he deals with the subject from a consideration of primitive Culture. Life is hard, and Nature is severe, so to make things as bearable as possible man devises and develops a Culture which accomplishes much. But what of the harsh and destructive forces of Nature such as earthquake and storm, disease and death, which can never be altogether overcome? Does Nature call a halt? Not at all, he replies, she simply proceeds on other lines to smooth and soften the terrors and troubles of the lot of man. The powers at work are first thought of as personal, and so less rigid and harsh, and later are believed to be the operations of a benevolent father. Thus does Culture provide a psychological emollient to what is physically unalterable. He writes on page 41:

“Now when the child grows up and finds . . . that he can never do without protection against unknown and mighty powers, he invests these with the traits of the father-figure, he creates for himself the gods.”

This position is almost the direct opposite of that so ably set forth in the writings of Christopher Dawson according to which Religion gives form and fashion to Culture, whereas Freud suggests that Culture is the cause of Religion, which is seen to be nothing more than Culture's attempt to disguise her own limitations.

It is only right to state that these theories are not put forward as necessarily true, but only as worth a trial;

and if found not to be successful Freud would be willing that we should go back to the former system of belief in God! But the tone of the book can be gathered from the following: "Thus religion would be the universal obsessional neurosis of humanity." Another revealing statement is that on page 58 where we read:

"We say . . . it would be nice if there were a God . . . and a benevolent providence . . . and a future life . . . but at the same time it is very odd that this is all just as we should wish it ourselves . . . and odder still if our ignorant ancestors had succeeded in solving all these difficult riddles of the universe."

His statement that it would be "odd" seems to reveal a deep pessimism which probably lies at the root of much of this speculation, which is rather like the Ontological Argument negatively applied, or, to be more exact, a world-view according to which Nature supplies our lower needs and mocks our higher ones.

Quite by the way we learn from this book that Freud has no love for the Spiritualists of whom he writes:

"They have called up the spirits of the greatest men . . . but all the information they have received from them (has) been so foolish . . . that one could find nothing else to believe in but the capacity of the spirits for adapting themselves to the circle of people that had evoked them."

But to return to our subject, this is perhaps the point to notice the quiet way in which some psychologists assume that all they have to explain or explain away is the *Idea* of God. They seem to think that if they can show how this conception arose they have thereby proved that no such being exists. As psychologists it is true that this is all that concerns them, but when they assume the mantle of the philosopher they must take over his obligations also, one of which is to account for the world, whatever they may think about it: for, after all, it is the world and not God that stands in need of explanation. Here we see the supreme wisdom of the Church in emphasizing the argument for a First Cause, which stands firm against all the vagaries of psychological opinion whatsoever. Indeed, the unconscious human desire which they say has been productive of mythology and religion, is itself a very real entity, for which an origin and a reason must be found.

As a philosophy this psychological hypothesis is worse

than that of Kant according to whom man cannot get a grip on reality. Kant's philosophy is that of the slipping clutch—no progress is possible in metaphysics. But, according to Freud, what we have supposed to be sign-posts and scenery is probably nothing but our own breathing on the wind-screen.

Dr. Jung is still more emphatic, and for psychological reasons denies the existence of God, who is described as a mere "psychological function of an irrational nature." He regards the religious myths of the world as exterior dramatizations of the inner conflicts of the mind. His big book, *The Psychology of the Unconscious*, deals mostly with the less advanced forms of religion where his theories are, no doubt, slightly less incongruous. The following is a classical utterance from page 38:

"... psychologically understood the divinity is nothing else than a projected complex of representation which is accentuated in feeling according to the degree of religiousness of the individual, so God is to be considered as the representative of a certain sum of energy (libido). This energy, therefore, appears projected (metaphysically) because it works from the unconscious outwards, when it is dislodged from there as psycho-analysis shows."

We have quoted first from the *fontes* of this new doctrine, but the teaching is being spread far and wide in our own country, and in a form possibly more dangerous because it is generally expressed with slightly less assurance, as for example in Tansley's *New Psychology*. And, further, even those who fight on the side of the angels are not always entirely satisfactory allies. Thus Dr. Selbie, Principal of Mansfield College, Oxford, combats the attack of the New Psychology in his *Psychology of Religion*, but on page 298 makes the following unfortunate statement: "Belief in the existence of God and a spiritual world can be at best but a working hypothesis which meets the facts of the case and to man's intelligence makes sense of the universe better than any other." His intentions are excellent, but it is impossible to defend religion against these attacks merely by piety and pragmatism.

As was stated above even Harley Street is entering the fray, and a typical book is *Motives and Mechanisms of the Mind*, by E. G. Howe, M.B. After speaking of the idea of the fatherhood of God he proceeds to treat of Our Lady, and writes:—

"It is as if the world over the same wish feeling in men had striven to possess for themselves the mother-figure without guilt. . . . The Virgin Mary is the idealized and desexualized mother with the deepest unconscious emotional appeal. The maternal aspect of religion seems to be an essential factor. It is as if, although father-*imago* is the main source from which the conception of God is derived, the mother-*imago* is also an essential component of the divinity, as a correlative to that stern and patriarchal figure."

It is true that he adds that nothing he has said is meant at all to refer in the slightest degree to matters of objective, historical validity but only to the unconscious factors of the subjective psychological approach to what may have its own objective validity. But we see from this that a sound theological training is desirable before one considers what is or is not an "essential component of divinity."

But not only belief in God and Our Lady, but the separate elements of religion have been subjected to this treatment, such elements as sin, guilt, punishment, sacrifice.

To select one, *The Meaning of Sacrifice*, by R. Money-Kyrle, being a thesis for the degree of Doctor of Philosophy in the University of London, 1930. This book seems to be, with slight alterations, the working out of a wild idea of Freud given in his *Totem and Tabu*. Here Freud adopts Darwin's notion of primitive life (vulgarly known as the Old Man theory) and writes:

"One day the exiled brothers . . . killed and ate their father and so made an end of the father-horde. The totem meal was the repetition and commemoration of this criminal act, with which so much began, social organization, moral limitations and religion."

Thus Freud, the master. Money-Kyrle also holds that sacrifice is related to parricide, but rejects the notion that it is a "repetition and commemoration" because this requires a racial mind, and the inheritance of acquired memory. He thinks it is rather "the symbolic expression of an unconscious desire for parricide which each individual has himself acquired." So he is a kind of Pelagian, while Freud holds to a sort of Original sin. Money-Kyrle thinks that three factors are involved in sacrifice: "Innate disposition, early environment,



and cultural contact or tradition: probably each is necessary, but none alone is sufficient."

This is also one of those books that show that the seeds of Freud fall at times on ground very ready to receive it, for instance, he writes:

"... in religion ... the disappointments of the world of sense are redeemed in a world that transcends sense, and a lost or defective mother or father is rediscovered more perfect in the person of a goddess or a god. ... Something more scientific must be substituted for 'Nature's cure for Neurasthenia.'"

After this the following is quite a relief: "In primitive times we find the parricidal taboo more strong than at present..." and he proceeds to quote Reinach that no child among the Celts was allowed "to approach his father armed, the result was that boys were brought up in strange families... the English and French institution of Boarding Schools may be a survival of this practice." So, no doubt, the O.T.C. is the sublimination of this tendency, and gives the key to the secret of the public school spirit.

And not only in books but also in papers and reviews this sort of writing is common enough as everyone knows. Quite recently Professor Julian Huxley, in the *Week End Review*, explains the doctrine of Salvation and Belief in God as Rationalizations. He says: "This... process leads to a monotheistic theology in which God is endowed with every desirable quality..." He seems to think that we confer a number of Honorary Degrees on an imaginary being and so arrive at belief in a Perfect Being, and all unconscious of our own creative activity. But, as Dr. William Brown has pointed out all cases of projection are pathological, and can be traced to some abnormal process. It is 'the professor and his like who are "projecting" their agnosticism and trying to justify it by their "rationalizations."' Really they are only providing the technique necessary for their own refutation.

The truth seems to be that between projection which actually creates its object and a blank and utterly indifferent contemplation which is practically impossible, lies what is called Selective Attention. We are confronted with such a mass of detail in our world that we can pick out different "patterns" according to our

inclinations. Odgen writes in his *A.B.C. of Psychology* as follows :

“ The Universe may be . . . shouting at us . . . the clearest and most unmistakable news. Perhaps news which might be of overwhelming importance to our welfare. But if the immediate consequences of picking out the pattern of these ‘ messages ’ is uncomfortable . . . we shall not hear them.”

We may compare this with the words of the Vatican Council : “ Deum . . . naturali humanae rationis lumine e rebus creatis certe cognosci posse ”; and again : “ Ecclesia, per se ipsa . . . perpetuum est motivum credibilitatis et divinae suae legationis testimonium irrefragibile.”

## HOMILETICS

BY THE MOST REV. ARCHBISHOP GOODIER, S.J.

*Thirteenth Sunday after Pentecost.*

Epistle : Galatians iii. 16-22.

On this and the two following Sundays the Epistle for the day is taken from the Epistle to the Galatians. Only on one other Sunday during the year is this Epistle used, i.e., on the Fourth Sunday in Lent. The passage chosen for that day, and the passage for this Sunday, are perhaps the most difficult of all the Epistles of the year out of which to make a popular Sunday sermon. In the former we are given the "allegory" of the bondwoman and the freewoman; in the passage for this Sunday the same contrast is made between the Old Law and the New, under another form. When reading it to an ordinary Sunday congregation, one has often wondered what meaning anyone present could put into it. Nevertheless, it contains a fundamental teaching of St. Paul; one to which he has already alluded in preceding epistles, but which the circumstances of the Epistle to the Galatians here compel him to express more explicitly.

If we take the three passages of these three Sundays together, we might make a sequence or "course" of them by saying that the first teaches the liberty of the children of God;

the second teaches the nature and use of that liberty;

the third teaches its practice among the children of God themselves.

The Fourth Sunday of the month, with its Epistle from that to the Ephesians, may make an apt conclusion to the "course," expressing as it does St. Paul's desire and prayer for his children as members of the body of Christ. The points are here drawn out according to that scheme.

### I. The Liberty of the Children of God.

1.—The conditions under which the Epistle to the Galatians was written.

(1) For the first time in St. Paul's career he has come face to face with heresy. In his trouble at Corinth he had to deal only with schism; there it was a question of divisions between parties. But here, in his absence, preachers have come among his Galatian Gentile converts, and have taught them a doctrine different from that which he had taught.

(2) These new preachers

i. had, of course, first maligned Paul himself. They had

declared he was no true apostle; had not the tradition; had a doctrine of his own invention;

ii. they insisted that the true tradition required conformity to the Law of Moses, circumcision, etc.;

iii. they showed how this linked up the new with the old, secured all the blessings of God promised in the old, etc.

2.—The way St. Paul meets this first onset of heresy.

(1) He justifies himself, proving his claim to be considered an Apostle. This is done in the preceding part of the Epistle, and does not concern us here.

(2) Then, like a true controversialist, he meets his rivals on their own ground.

i. They claimed the Law of Moses as the climax of religion; they had forgotten that they were not called the children of Moses, but the children of Abraham, who lived centuries before the Law of Moses.

ii. They claimed the Law of Moses as the truth by which they lived; they had forgotten that the promise had been revealed, not to Moses but to Abraham, and that they lived by faith in that promise.

(3) Hence comes his triumphant conclusion.

i. All true religion is founded on faith, not on observance of a law. The law of religion does not supersede faith; it is "set because of transgressions," guarding the faith, and helping to its practice.

ii. The religion of the Jews is founded on faith in the promises made to Abraham, not on the observance of the Law of Moses. The Law of Moses does not supersede the faith in the promises; it is "set because of transgressions," intended to guard that faith until the promises are fulfilled.

iii. And now that the promises have been fulfilled—"And to thy seed, which is Christ"—the Law of Moses has done its work. Even the faith in the promises made to Abraham is transferred to the promises made "to his seed, which is Christ." If, then, these new preachers believe in Christ they will not enforce the Law of Moses; if they make the Law of Moses essential, they are not true sons of Abraham, not true believers in Christ.

3.—The application of this to all dealing with heresy.

(1) Observance is the outcome of faith, not its substitute. Men may adopt the same practice as others, but that is very far from making them of the same faith. They may clamour for reunion, saying that they are the same in essentials; they forget the sameness must be, not in external seeming, but in actual belief.

(2) Faith is before all observance, deeper than all observance; it is there when there is no observance at all. Abraham believed in God, and was justified. St. Paul "knew in whom

he believed, and his faith in Him was not made void." If those who seek reunion would truly seek Him, and would not merely seek the shadow, they would surely find Him.

(3) But even among ourselves it may be well to beware of a possible danger; it may be well to remember that outward conformity is not necessarily the true practice of the faith. To be content with observance and no more is to side with those who placed their hope of salvation in the observance of the Law of Moses. "It is the spirit which quickeneth; the flesh profiteth nothing" (John vi. 63). Our Lord said this immediately after He had announced the doctrine of the Blessed Sacrament.

*Fourteenth Sunday after Pentecost.*

Epistle : Galatians v. 16-24.

II. The Nature and Use of the Liberty of the Children of God.

Having asserted the freedom of the children of God from the observance of the Law of Moses; having proved, by many arguments, that we are justified by faith; having shown that the function of the Law of Moses was (1) to preserve that faith; (2) to lead the children of Abraham to Christ, not to alienate them from Him, St. Paul then proceeds to speak of this liberty in practice, its nature and its use. In his customary manner, he cannot teach a doctrine without at once applying it to ordinary life. He is writing to Gentile converts; therefore, all the more does he insist, not only that the Law is now of no profit, but that they should resist any practice that submits them to the Law. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith that worketh by charity. You did run well; who hath hindered you that you should not obey the truth?" (Gal. v. 6, 7).

But liberty is not licence, because they are freed from the Law of Moses they are not freed from all law; they have come under the law of Christ, which is the law of charity. "For all the law is fulfilled in one word: Thou shalt love thy neighbour as thyself" (Gal. v. 14). The beauty with which St. Paul makes this contrast links him up at once with the Sermon on the Mount, and the Call of Jesus: "Take my yoke upon you . . . for my yoke is sweet and my burthen light" (Matt. xi. 29, 30).

In what does this yoke consist? St. Paul,

- (1) here, as in many other places, emphasizes the conflict between the spirit and the flesh that must always go on;
- (2) shows the consequences of yielding to the second, patent enough to his converts from the pagan life around them;
- (3) shows on the other hand the fruits of the victory of the spirit, which they already have learnt in part by experience, and which he would now have them make perfect.

1.—The liberty of the children of God, which Christ has won

for them, sets them free and arms them for a battle which will never end.

(1) He has spoken of the bondage of the Law, and of the freedom from that bondage by which Christ has made us free. He now speaks of another bondage, that of the flesh, which tends so to enslave us that "you do not the things that you would," or, as he says elsewhere, "the evil I would not, that I do." This tyranny of the flesh St. Paul always treats as an enemy outside the real self, not part of it; an enemy which, under any circumstances, the real self is compelled to combat.

(2) Trusting to Nature alone the real self has a hard battle indeed to fight. "The flesh lusteth against the spirit: and the spirit against the flesh: for these are contrary one to another." This and other passages would seem to imply that on natural grounds the two combatants, self and the flesh, are equally matched; and when the flesh has the world to assist it the battle is unequal. "I see another law in my members, fighting against the law in my mind, and captivating me in the law of sin, that is in my members" (Rom. vii. 23).

(3) But this is more than counterbalanced by the freedom with which Christ has made us free. "I say then, walk in the spirit, and you shall not fulfil the lusts of the flesh." What is it "to walk in the spirit"? Elsewhere he expresses it many ways:

i. "Put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences" (Rom. xiii. 14)—imitation of Christ.

ii. "You have not received the spirit of bondage in fear: but you have received the spirit of adoption of sons, whereby we cry Abba (Father)" (Rom. viii. 15)—prayer to the Father God.

2.—Having given his doctrine of freedom from the tyranny of the flesh, he now confirms what he said by a contrast. On the one side he draws a lurid picture of the consequences of the tyranny of the flesh; the misery to which human nature is reduced by surrender to self-indulgence. Only at the end of his description does he speak of "the kingdom of God"; his eye is chiefly turned on the miseries of this world, as if he would say that this world's unhappiness, apart from what is to come, is due to man himself. He reduces these miseries to three classes, all of which bring out the tyranny of the flesh compelling man to do the evil he would not, to lower him to the level of the beast:

(1) The slavery of impurity—fornication, uncleanness, immodesty, luxury;

(2) The slavery of superstition—idolatry, witchcrafts;

(3) The slavery of human passion—enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revilings, and such-like.

Here as elsewhere St. Paul does not hesitate to take his illustration from the paganism about him.



3.—Then, on the other side, he draws the picture of the fruits of the spirit, by enumerating what have come to be known as the Twelve Fruits of the Holy Ghost. [It is not necessary to remind ourselves that the Greek text gives only nine, which in the Westminster Version are translated: charity, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.] In giving these fruits it would seem that St. Paul specially wishes to make a contrast with the third of the slaveries just mentioned; as if again he would say that even here on earth to “walk in the spirit” brings its ample reward.

4.—The conclusion is worth noting.

(1) St. Paul’s irony is well illustrated. Law? What Law shall exclude such as these from the kingdom? “Against such there is no law.”

(2) Circumcision? What crucifixion of the flesh shall compare with that of those who, having “put on Christ,” “have crucified the flesh with the vices and concupiscences”?

*Fifteenth Sunday after Pentecost.*

Epistle: Galatians v. 25; vi. 10.

III. The Liberty of the Children of God as seen among themselves.

The Epistle to the Galatians is full of signs of one greatly troubled. At one time St. Paul has called his people: “O senseless Galatians, who hath bewitched you?” (iii. 1); at another: “My little children, of whom I am in labour again, until Christ be formed in you” (iv. 19). In the Second Epistle to the Corinthians he had spoken of his “solicitude for all the churches” as a kind of climax of all his sufferings, adding: “Who is weak, and I am not weak? Who is scandalized, and I am not on fire?” (2 Cor. xi. 29). In the Epistle to the Galatians we seem to see this markedly illustrated. At the end of the Epistle he takes the injury done to the Galatians by the judaizing heretics as an injury done to himself; in the Epistle he has given them their answer, now let them be gone and trouble him no more. If they do, they will have to answer for it to his Lord Jesus Christ, whose slave and property he is, whose markings he bears upon his body, who will exact an account for injury done to what belongs to Him (Gal. vi. 17, 18).

Consequently, as he comes to the close of his letter, where usually he gives a careful and detailed exhortation, here he seems almost too exhausted and weary to do more than look upon his “little children,” and give them some general instructions. He is not careful of the words he uses; in one place phrases seem to be contradictory, e.g., “Bear ye one another’s burdens, and so you shall fulfil the law of Christ”; and “For every man shall bear his own burden.” Or again: “Let us not be made desirous of vainglory”; and “Let every one prove his own work, and so he shall have glory in himself

only." Clearly the Apostle is not choosing his words; he is letting one thought suggest another, as one might who has been exhausted by a conflict that has tried his heart.

Still, even at a moment like this, the great principles of the Christian life stand out, as St. Paul always sees them. He has saved his "children," as he hopes, from the heretical teachers; he has called them back to "walk in the Spirit," as they profess to "live in the Spirit"; and instinctively he points out some of the main signs that they "walk in the Spirit" aright.

1.—The first sign is meekness, the avoidance of vainglory.

(1) Let not a man think himself better than another, because another man fails; the day may come when he, too, will be tempted and will fall.

(2) Let not a man think himself something whereas he is nothing; let him remember that without the help of the Spirit he can do nothing.

(3) Let a man attend to himself, "prove his own work," without making comparison between himself and others; we have each our own burden to bear, no two are quite the same, and whether we succeed or whether we fail it is the Lord.

2.—The second sign, following from this, is mutual forbearance and charity.

(1) If one man sees another man fail, let him not condemn; instead, let him do what he can to help him to rise. In this sense, "Bear ye one another's burdens, and so you shall fulfil the law of Christ."

(2) Let him that is better instructed share his knowledge with him that is more ignorant; but also let him that is being instructed share of what he possesses with him who teaches him. St. Paul, here as elsewhere, would maintain that those who preach the Gospel should live by the Gospel; nevertheless, he is very emphatic that the Gospel shall not be sold, that the preacher shall not be paid for his work, that what he receives shall be given in charity and not as a wage: "Freely you have received, freely give," even though "the workman is worthy of his hire."

(3) Not only must they help the fallen, not only must they instruct the ignorant and in turn accept their assistance; but generally, universally, let "doing good" be their characteristic.

i. First among one another, "to those who are of the household of the faith"; so that the pagans about them may say: "See how these Christians love one another."

ii. Then, "let us work good to all men," friends or enemies, since they "walk in the Spirit" of Him who said: "Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father who is in heaven" (Matt. v. 44, 45).

3.—Lastly, behind even meekness and charity, behind every

kind of practice of virtue, let them not forget the omniscient presence of God. In many other places we know how St. Paul guards against false spirituality, especially false charity; how he dwells on "charity unfeigned," how he repudiates the "charity" that "profiteth nothing." Here he reminds his children of the same need of genuineness.

(1) They may deceive others, they may to some extent deceive themselves, but they cannot deceive God: "scrutans renes et corda, Deus."

(2) They may seem to the eyes of man to bear good fruit, but God is the final judge, and the real fruit will correspond with the seed we ourselves have sown: "what things a man shall sow, those also shall he reap."

(3) And the sowing, as has been shown during the whole course of the Epistle, will be one of two kinds:

i. Either it will be "of the flesh," merely natural if not worse, and the fruit of that will perish;

ii. Or it will be "of the Spirit," supernatural, done for God, and in God, and with God, and its fruit will last for ever.

#### *Sixteenth Sunday after Pentecost.*

Epistle: Ephesians iii. 13-21.

#### IV. Life in Christ

After the storm and stress of the Epistle to the Galatians it is a relief to come into the peaceful atmosphere of the Epistle to the Ephesians. Here St. Paul is no longer contending with schismatics or heretics; he is not even concerned with confirming neophytes in the faith; he is giving to those well-grounded and secure, Jews and Gentiles alike, the fruit of his meditations during his years of imprisonment. During those years even to him the great truth of Christ has expanded and become more clear; if before he set the Law of Christ against the Law of Moses, now he sets Christ Himself, and life in Him, as the climax of all liberty. "And he hath subjected all things under his feet: and hath made him head over all the church, which is his body, and the fullness of him, who is filled all in all" (Eph. i. 22, 23). Before, St. Paul fought for liberty from the Law and its obligations; now he glories in the subjection of a member of the body to Him who is its Head. Before, his readers "walked . . . under the prince of the power of this air" (Ephes. ii. 2), now they are "His workmanship, created in Christ Jesus in good works" (Ephes. ii. 10). They "are no more strangers and foreigners; but fellow-citizens with the saints, and domestics of God" (Eph. ii. 19).

This is the outcome of the life of faith which he has vindicated for them, be they Jew or Gentile, as true sons of Abraham, and not merely as observers of the Law of Moses. And now, as he looks into the future, and prepares to tell them of the "mystery" which he declares to be his own special mission,

he pauses to pray for his own. It is no longer the agitated Paul that we see, trembling for the injury done to his disciples; it is the peaceful pastor, happy in the thought of their long-trying fidelity, putting into words the wish of his heart, and the prayer that is in his soul. St. Paul turns to the Father (the words "of Our Lord Jesus Christ" are thought not to be authentic); the Father on whom all families, of the angels in Heaven, and of creatures on earth, depend and after whom they are named. He appeals to God, as being the Father, and also as being omnipotent: "according to the riches of his glory." The sequence of the petition is fully in the manner of St. Paul:

1. That they may be strengthened by his Spirit with might into the inward man;
2. That Christ may dwell by faith in their hearts;
3. That they may be rooted and founded in charity;

Hence—

4. That they may comprehend with all the saints;
5. That they may know also the charity of Christ;
6. That they may be filled unto all the fullness of God.

In these six steps St. Paul sums up the whole of the spiritual life. In the first three we have, clearly enough, what ascetic theologians describe as the *via purgativa*, the *via illuminativa*, and the *via unitiva*; in the second three the degrees of spiritual understanding, God in His creatures, God in Christ Incarnate, God in Himself with all its consequences.

#### 1.—The *via purgativa* :

- (1) In the early part of the Epistle he has told them what they had been: "aliens from the conversation of Israel," etc. (ii. 12);
- (2) He has told them to what they have been raised, "by the blood of Jesus Christ" (ii. 13);
- (3) Now he prays that they may live up to that vocation, strengthened to fight the battle of the spirit against the flesh.

#### 2.—The *via illuminativa* :

- (1) If they do their part the indwelling of Christ will follow: "If any man love me he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him" (John xiv. 23).
- (2) This is that living faith of which the Apostle makes so much, as contrasted with that intellectual faith which still keeps the creature and God apart.

#### 3.—The *via unitiva* :

- (1) From this indwelling follows charity, indeed it is charity: "I in them, and thou in me: that they may be made perfect in one; and the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John xvii. 23).

(2) "Rooted" in this charity we grow, as the vine with its branches; "founded" on this charity we are built up, as the building on its foundations; this the Apostle has just said: "In whom all the building being framed together, groweth up into an holy temple in the Lord" (Eph. ii. 21).

From these must follow the opening of the spiritual mind; we see with the eyes of God.

4.—God in His creatures: "what is the breadth, and length, and height, and depth";

(1) God the Creator, God the beginning and end of all created things, God the very life of their life;

(2) Creatures themselves in their due proportion, of themselves nothing, created only for their Creator;

(3) Above all the evidence they give of God, as St. Paul emphasizes (Rom. i. 20).

5.—God in Christ Incarnate: "to know also the charity of Christ, which surpasseth all knowledge."

(1) For this is a gift of God: "Blessed art thou, Simon Bar-Jonah: because flesh and blood hath not revealed it to thee, but my Father who is in heaven" (Matt. xvi. 17).

(2) That knowledge "surpasseth all knowledge," says St. Paul in a happy paradox; it is a knowledge in which we shall grow through all eternity.

6.—Then the climax is reached, the perfect union, which saints like St. Theresa have in vain tried to express: "that you may be filled unto all the fullness of God":

(1) where knowledge and life are one, as in the Word made flesh;

(2) where knowledge and love are one, as in the Holy Ghost, "the Spirit of truth";

(3) where we live, now not we, but Christ lives in us.

A brief conspectus of the "course" here suggested may therefore be given as follows:—

#### I. The Liberty of the Children of God.

1.—St. Paul's first meeting with heresy.

2.—His method:

(1) Self-justification,

(2) Faith not the Law the basis of their religion,

(3) Faith the basis of all religion.

3.—Application.

(1) External likeness of little value,

(2) Union possible only in one faith,

(3) The danger of mere forms.

#### II. The Nature and Use of this Liberty.

Introduction: St. Paul's application of the principle.

1.—Liberty, freedom for battle.

- (1) The bondage of the flesh
- (2) The contest with the flesh
- (3) The strength of the spirit.

2.—The result of the victory of the flesh.

- (1) Slavery of impurity
- (2) Slavery of superstition
- (3) Slavery of passion.

3.—The result of the victory of the Spirit. The fruits of the Holy Ghost; freedom contrasted with slavery.

III. This Liberty among the Children of God themselves.

Introduction: the emotion of St. Paul. Still his main thoughts manifest: the signs of the true Christian:

- 1.—Meekness, avoidance of vainglory,
- 2.—Mutual forbearance and charity,
- 3.—Conscious remembrance of the presence of God.

IV. Life in Christ, the Climax of the Liberty of the Children of God.

Introduction: Contrast between Galatians and Ephesians. The prayer of St. Paul.

1.—The three degrees of spiritual growth:

- (1) Via purgativa,
- (2) Via illuminativa,
- (3) Via unitiva.

2.—The three degrees of spiritual understanding:

- (1) God in creatures.
- (2) God in Christ.
- (3) God all-in-all.



## NOTES ON RECENT WORK

### I. MORAL THEOLOGY.

BY THE REV. E. J. MAHONEY, D.D.

From the University of a State in the Middle West of America comes the intelligence that Marriage is now a part of the curriculum, with a full course of lectures on the subject, in all its legal and sociological aspects, and, of course, a Chair, or perhaps many Chairs of Matrimony. No doubt the project has received its share of mild raillery, but the subject in all its ramifications is so vast and of such practical moment at the present time that we can only wish it well, particularly if one of the professors finds it not beneath his notice to expound the natural law as preserved in the traditional teaching of the Church. Certainly, if the number of books from Catholic writers alone is some indication of the importance of a subject, the institution of Marriage should have its due place in the curriculum of any educational establishment. It has been said, though one hopes untruly, that in some Convent Schools the subject is, as it were *tabu* even for senior students who study Christian doctrine quite profoundly in other directions. The effects of allowing Catholic young men and women to be turned out on the world, unequipped for their inevitable conflict with the modern attack on the family, can only be disastrous. The editor of *La Cité Chrétienne*, M. L'Abbé Leclercq, excels in presenting Catholic teaching in a large and luminous aspect, historically, philosophically and doctrinally. He has the faculty of expounding philosophical ideas without technicalities of expression. His clear and vigorous statements are supported by most apposite citations of Catholic authorities and by a wide acquaintance with contemporary non-Catholic literature. *La Famille*<sup>1</sup> enjoys all these excellent qualities, and an English version would appear to be just the kind of book to meet the requirements of senior grade students. It would need to be supplemented, no doubt, by some dogmatic and canonical treatise; but popular books dealing with these subjects are legion and it is not precisely under these aspects that the attack on marriage is centred. The author is not concerned with them, *ex professo*, but he is concerned with showing that the teaching of the Church is philosophically sound and impregnable.

Fr. Joyce's *Christian Marriage* has already been noticed<sup>2</sup> and it has merited the distinction of being recommended in a B.B.C. review of books: "I would recommend it to those who

<sup>1</sup> *Leçons de Droit Naturel*, Vol. III. Wesmael-Charlier, Rue de Fer, 69, Namur. 1933.

<sup>2</sup> Vol. V, p. 332.

must sometimes be puzzled by newspaper references to nullity suits, or by newspaper attacks on the Church of Rome for interfering in this problem of marriage. . . . The Catholic point of view is not so much that divorce is wrong, as that divorce is not possible. By marriage a man and woman enter into far more than a contract; they make a new thing, and that new thing cannot cease to be so long as the partners to it are alive." Some other reviewers of this important study have seemed to be intent on detecting some alleged inaccuracy, amongst the thousands of citations, rather than in discussing the work as a whole.

The publicity that is being given, in some quarters, to the new computation of the *tempus agenseos*, associated with the names of Ogino and Knaus, is causing anxiety to many of the clergy, and has given rise to a controversy which will be intensified if the propaganda on its behalf continues. Details may be read in the account given by Fr. Davis, S.J., in the May number of this Review, page 403. At one extreme is the attitude which, sympathizing with the economic difficulties of excellent Catholic parents, aims at disseminating to all and sundry the good tidings of this new knowledge.<sup>3</sup> A booklet entitled *The Sterile Period in Family Life*, by Canon Coucke and Dr. Walsh, costs four shillings, and is widely circulating in England.<sup>4</sup> Latz, *The Rhythm of Fertility*, also of American origin, is less well known. But what are we to say of the Latz Foundation, Chicago, which offers to send free, in any quantity desired, pamphlets on the subject for distribution? Or what are we to say of an advertisement of the work in a Catholic paper in which the following quotation from the *Birth Control Review* is given: "... the 'natural method' does offer Catholic women who avoid contraceptives out of religious scruples something that is likely, if followed closely, to reduce the incidence of pregnancies to a point approximating the record of our birth control clinics."

At the other extreme is the opinion which regards the exclusive use of the sterile period as, at least, venially sinful, and to be tolerated only as a lesser evil. The truth is, doubtless, midway between these two extremes, as Fr. Davis indicates, but the opinion of individual writers is coloured by their leaning in one or other direction. Fr. Salsmans, S.J., the modern redactor of Génicot's *Moral Theology*, writing in *S. Luc. Medical*,<sup>5</sup> holds that the matter should not be brought to the notice of the general public,

<sup>3</sup> The C.R. has been accused of falling into this first extreme. But is it not the business of the writer in a Review, designed for clergy, to take notice of any new publications and theories which are current in theological circles? To regard such a medium as a channel for broadcasting information, which might conceivably be the cause of some "scandalum pusillorum," is flattering to our supposed circulation. But it is so flattering as to cease to be true.—THE EDITORS.

<sup>4</sup> Herder, London.

<sup>5</sup> 1933. p. 17.

and that the publication of Dr. Smulders' book in Holland is "souverainement déplorable." There is surely a time for using the sterile period and a time for refraining from using it, because an action, even though indifferent in itself, may have such lamentable effects, that it needs a very grave proportionate cause to justify it. With regard to the advisability of issuing information to the Catholic body indiscriminately, the matter must be settled, in practice, by the action of the bishops in granting or refusing an *Imprimatur* to such publications. It is true that Catholics will obtain information from non-Catholic sources, if Catholic books are not available; but this is not a strong argument and it could be used in favour of all sorts of undesirable literature. What has to be avoided is the scandal of the Church seeming to advertise a method which is already being spoken of as "Roman Catholic Birth Control"; the public in general will not be able to appreciate the difference between the use of the safe period and the use of contraceptives, for the public in general, especially in England, are unconsciously utilitarian in their ethical standards and judge actions, not as they are in themselves, but from their effects.

For example, Mr. Claud Mullins, in his book *Marriage, Children and God*,<sup>6</sup> relying on some words in *Casti Connubii*, which may be interpreted as referring to the "safe period," asks: "Do these words not also give the answer to those who contend that contraception involves the murder of human life, for if a deliberate prevention of conception by contraception is murder, surely it is equally murder to commit the sex act at a time when fertilization is impossible." This popular magistrate has brought his large experience of life to bear on the problems he discusses, and he makes a plea for the use of contraceptives, rather on the lines of the Lambeth resolution. He writes as one whose belief in an after-life is weak, though hope is strong, and he does not believe that contraception has affected fundamental moral principles. He is handicapped, in his study of the Catholic teaching on the subject, by relying almost entirely on more or less popular works in the vernacular, although he has made the fullest use of most of the English literature that is available. Nearly all the misunderstanding arises from taking the solution of some intricate case of conscience, and erecting a principle from it, whereas the only correct and rational process is exactly the reverse. One feels sure that he would be the first to admit that an English lawyer, making a valiant attempt to expound the niceties of some case, which even the professional theologian has to approach with anxiety and caution, is as likely to go wrong as a theologian expounding the English law of tort. But we are grateful to Mr. Mullins for setting out so clearly and courteously his objections to the Catholic doctrine, and for his restraint and freedom from abuse in discussing certain points which are opposed to his strongest and sincerest convictions.

<sup>6</sup> George Allen & Unwin. 6s.

In *Human Sterilization*, by J. H. Landman,<sup>7</sup> we have a history of the sexual sterilization movement, particularly in the United States of America, together with a full discussion of the subject in all its medical, legal and sociological details. One may hope that in all these points the author is accurate and well-informed, but some doubt and misgiving arises in the mind on reading a statement like the following: "Of course, the cacogenic people have their staunch friends in the religionists, Organized religion, especially the Roman Catholic Church, is opposed to any form of interference with the natural procreation of the race, whether the progenitors be ideal parents or not. Continence for the married laity is considered irreligious. It is an interference (*sic*) of God's will that we procreate. There is, however, a liberal Roman Catholic movement that permits human sterilization for therapeutic purposes and even for eugenic purposes, where the cacogenic progenitors and their progeny are a burden to themselves and to society."

The threatened Bill for legalizing sterilization has not yet come before Parliament, but a Bill has recently been passed in British Columbia permitting the sterilization of mental defectives under certain conditions, namely, provided that the consent of the patient, parent, or guardian is obtained, and that the operation is performed under the authority of a Board composed of a judge, an alienist, and a social worker. These safeguards were obtained owing to vigorous Catholic opposition, and Eugenists, of course, regret such restrictions. Our own Bill is on much the same lines, and the concessions are proposed merely to allay the alarm which the measure has produced amongst all sections of the population, until the state of public opinion warrants the introduction of more sweeping measures for *compulsory* sterilization. In Germany and Austria also a demand for a similar type of Bill is being pressed, as in this country, by a few extremist agitators. At the moment, in nearly every country, sterilization is an offence against the criminal law; twenty persons were charged with this offence in Graz, at the beginning of last month, and acquitted. On the other hand, proposed measures of this kind have recently been defeated by the legislatures of various American States.

The Catholic attitude, on this and similar questions, is based on ethical principles which are at variance with hedonist and utilitarian standards, and we are entitled to secure, as far as possible, that the civil law of the country expresses and safeguards the moral law. The Rt. Hon. Lord Macmillan, in his inaugural address delivered to the Associated Societies of the University of Edinburgh,<sup>8</sup> discussed the relations between Law and Ethics, demonstrating the close contact between them, while admitting that their respective areas cannot be accurately defined. He recalls that the early classical lawyers, Stair, Bankton and Erskine, justify the precepts of the law as based

<sup>7</sup> Macmillan Co., New York.

<sup>8</sup> William Hodge & Co., Edinburgh. 1s.

on the moral and rational nature of man, and that the words "right" and "wrong" are as often on the lips of the lawyer as they are on those of the moral philosopher. He cites some interesting cases of judicial recognition of altruism, or what we should call the duties of charity, as showing that ethical considerations do influence the judgments of the Courts, and should do so. This thoughtful and profound address, admirably constructed and expressed, and by no means "random reflections," as the learned author modestly describes his work, is worthy of study by all moralists. It is a great thing to secure the recognition of the intimate relation between law and ethics, even though we are living at a time when things are proposed as ethical standards which are destructive of morality and would reduce any legal system to chaos.

The paper on "Law and its Obligations," read by Dr. Flynn at last year's Cambridge Summer School,<sup>9</sup> covers much the same ground as Lord Macmillan's speech, and is one of the best chapters in an excellent book. The book, perhaps, would have been even more successful if the subject matter had been restricted to Moral Principles, without introducing such topics as Marriage or Private Property, but a week's contemplation of "principles" would, doubtless, have proved too stern a discipline even for the enthusiastic members of the Summer School.

Amongst the new Manuals of Moral Theology we notice, with pleasure, the completion of Fr. Wouters' *Manuale Theologiae Moralis*,<sup>10</sup> the first volume of which has been very favourably received. This Redemptorist theologian follows closely, of course, the teaching of St. Alphonsus, and he gives less space to purely canonical matters than is customary amongst the authors writing on this subject. This is all to the good, for the average manual is a kind of portmanteau containing every branch of ecclesiastical knowledge which is of practical utility to the parochial clergy. The system, nevertheless, has its advantage; for the occasional purchase of a new edition of a well-known manual will secure some reliable judgment on current problems and topics, even though the treatment of them is necessarily compressed. Two of these new editions are worth bearing in mind for this purpose. In the Jesuit tradition of the famous Gury, though his name no longer appears on the title page, is the fifteenth edition, the eighth since the Code, of Ferreres,<sup>11</sup> a well established book packed with information, particularly in everything concerning old Spanish customs like the *Bulla Cruciata*. The second manual is that of Aernys-Damen, the twelfth edition and the fourth since the Code.<sup>12</sup> Not only the

<sup>9</sup> *Moral Principles and Practice*. Sheed & Ward. 1933.

<sup>10</sup> Beyaert. Two vols. 39 belgas.

<sup>11</sup> *Compendium Theologiae Moralis*. . . . Auctore P. J. Ferreres, S.J., Subirana, Barcelona. Two vols.

<sup>12</sup> *Theologia Moralis*. Two vols. Marietti, Turin. 40 lire.



appearance but the substance of this Alphonsian manual has greatly changed under the able management of Fr. Damen, C.SS.R. It includes all the recent decisions of the Holy See and discusses modern problems, though it is surprising that more space is not given to the pressing questions connected with the "safe period" in marriage. Ferreres is even less satisfactory and he quotes Capellmann's computation which is now universally rejected. Both authors give a summary of Roman decisions "de Onanismo," that of Ferreres being most thorough and complete. On the whole, for those who wish to purchase a new edition of an established manual, I am disposed to recommend Aertnys-Damen as being more informed about the conditions of life such as we are faced with in England.

The fifth edition of *Tractatus de Indulgentiis*, a component part of a series of studies of theology by the professors of Malines, is now issued under the name of its distinguished author A. Gougnard.<sup>13</sup> It is a full and most satisfactory account of a tangled subject, reducing the innumerable concessions to an ordered arrangement, treating the question dogmatically and canonically, and including all the latest modifications.

The third volume of the Louvain Commentary on the Code, *De Consuetudine et De Temporis Supputatione*, brings this important work up to Canon 35.<sup>14</sup> It is the most complete of all existing commentaries, and although the three first volumes have taken five years to produce, the result is so eminently satisfactory that one is not disposed to urge the editors to hurry over their work. But many will not be so patient with the *Dictionnaire de Droit Canonique* which began publication in 1926 and has reached only to the fourth fascicule.<sup>15</sup> Doubtless one of the causes of delay is due to the fact that, unlike other examples of Letouzey's *Dictionnaire*, this is written almost entirely by one author. Another important commentary, that of Wernz-Vidal, is nearing completion, with the publication of Vol. III *De Religiosis*. The very intricate and important legislation concerning the confessors of religious women is the subject of a Fribourg Doctorate thesis,<sup>16</sup> which admirably explains, amongst other points, the signification of Canon 522, permitting religious to go to any approved confessor *ad quietem conscientiae*. Those who insist on reading their Canon Law in English are at a grave disadvantage. But if it must be English or nothing, the new fourth edition of Woywood's commentary is probably the best and most up-to-date work on the subject.<sup>17</sup> Appendices IV and V summarize the faculties of Bishops and

<sup>13</sup> Dessain, Malines. 1933.

<sup>14</sup> *Commentarium Lovaniense in Codicem*, Vol. I, Tom. iii, by A. Van Hove. Dessain, Malines.

<sup>15</sup> Appel-Archiprêtre Letouzey, Paris.

<sup>16</sup> A. M. de Sobradillo, *De Religiosarum Confessariis*. Berutti, Turin.

<sup>17</sup> *A Practical Commentary on the Code of Canon Law*. Two vols. Herder, London.



Apostolic Delegates, an elusive piece of information which is often wanting in much larger works. Appendix III gives a complete list of all the Roman decisions explanatory of the Code, since its appearance, the substance of which enters, of course, into the body of the Commentary.

The *Collegiate Tribunal of First Instance*, by Dr. A. E. Lyons, a dissertation submitted to the Faculty of Canon Law of the Catholic University of America, explains the constitution and functions of the Diocesan Tribunal with special reference to Matrimonial causes. A book on this subject by Cappello has been announced and will be welcomed by episcopal *curiae*, particularly if it is not too sparing in giving examples of *formulae*. These have been expressly omitted in Dr. Lyons' dissertation, but in other respects it is admirable, and will be of value to non-Catholics who sometimes view the matrimonial courts of the Church with the suspicion that is born of ignorance.

Canonists throughout the world have heard with satisfaction that Cardinal Gasparri has been appointed a member of the Italian Royal Academy, in recognition of his great work in codifying the Canon Law and of his other valuable legal studies.

## II. HOLY SCRIPTURE.

BY THE REV. JOHN M. T. BARTON, D.D., Lic.S.Script.

A second edition of Père J. M. Vosté's *Parabolae Selectae Domini Nostri Jesu Christi*<sup>1</sup> has quickly followed upon the first and has proved that the value of systematic study of the parables for gaining a deeper knowledge of Our Lord's central doctrine of the Kingdom, is becoming generally recognized among the clergy. A review of the first edition appeared in these columns in February of last year,<sup>2</sup> and it is unnecessary to repeat what was then said regarding the general excellence of the book. It should, however, be noted that this second edition differs from the first by containing a highly important preliminary study, formerly issued as a separate pamphlet, on the nature and interpretation of parables. Père Vosté is a master of clear argument and in sixty-four pages he is able to explain the general character of parable and allegory in the classical literatures (with special attention to the teaching of Socrates, Aristotle, Quintillian, and Cicero), the sense of *Mashal* in the Old Testament and the rabbinical literature, and the nature of parable and allegory in the New Testament. He then passes to principles of interpretation which are admirably and succinctly stated. One may specially refer to pp. 72-74 on the need of finding the "*Tertium comparationis*" and pp. 74-76 on the "*Aequatio facienda inter typum et formalem doctrinam*."

<sup>1</sup> In two volumes. pp. 1-446 and 447-870. Rome: Libreria del "Collegio Angelico," 1, Salita del Grillo. Price, 70 lire.

<sup>2</sup> See Vol. III, p. 148.

Another lecturer at the Collegio Angelico, Père F. Ceuppens, O.P., has recently published four useful monographs on Old Testament subjects. These are *De libro Job quaestiones selectae*; *De Proto-Evangelio*; *De Hexameron*; and *Isaiae Prophetiarum collectio prima cc. i.-xii.*<sup>3</sup> These works vary a good deal in size from *Job* with nearly three hundred pages to the *Proto-evangelium* with only seventy-eight. All of them are complete in the sense that each forms a complete whole, yet none is a full commentary on the Old Testament books with which it deals. Thus the commentary on *Job* is a collection of select passages, some of which are interpreted at length, while others are summarized rather abruptly. Most readers of a book on *Job* are inclined to turn at once to the famous nineteenth chapter, which is discussed here on pp. 180-203. Père Ceuppens prints the text of cp. 19, 23-27 in Hebrew, Greek and Latin and follows it with a textual study, a commentary and a discussion of the doctrinal teaching. Under the heading of doctrine he states, as a first principle: "De divina manifestatione quadam, omnibus consentientibus, in pericopa nostra, quaestio habetur: *Job in corpore suo, super hanc terram videbit Deum. Omnis igitur visio seu manifestatio quae post mortem et ante mortuorum resurrectionem ponitur, est rejicienda*" (pp. 195-6). Having cleared the ground, he then gives the three classical explanations—that the reference is (i) to the resurrection of the dead; or (ii) to the future reception of divine favours in this life, or (iii) to the future proclamation of *Job's* innocence. The last opinion, which is that adopted by Vetter, Dhorme and Norbert Peters, is the one accepted by Père Ceuppens himself. In answering the question: How will his innocence be made manifest? the author holds that *Job* was certain of the fact, but not of the manner, and that the latter is explained to us in the Epilogue, cp. xlii., 7ff. This brief summary can give very little conception of the learning and care that are displayed in the setting out of the problems and their solution. In the monograph on the *Proto-evangelium*, which is quite the best study of the topic known to me, the commentary is arranged under five heads: (i) Who is the serpent? (ii) Who is the woman? (iii) What is the serpent's seed? (iv) What is the woman's seed? (v) The nature and issue of the warfare. Apropos of No. (ii), the author makes his own the thesis: "In sensu litterali mulier prophetiae est Eva; in sensu vero spirituali est B. Maria Virgo. Eva typus Mariae" (p. 47). Readers may usefully consult the excellent article by Fr. Edmund Sutcliffe, S.J., entitled "Protoevangelium."<sup>4</sup> The commentary on the first twelve chapters of *Isaiah* has, as might be expected, a full interpretation of the "Ecce Virgo concipiet" passage. Père Ceuppens augurs for the literal explanation: "*Emmanuel . . . in sensu stricte litterali est noster Messias, ex quo sequitur*

<sup>3</sup> Prices, not stated. All obtainable from the Libreria del "Collegio Angelico."

<sup>4</sup> See CLERGY REVIEW, Vol. II, pp. 149-160.

*Virginem quae est gravida et quae pariet esse similiter in sensu stricte litterali B. Mariam Virginem*” (p. 107). The work on the *Hexaemeron* is equally careful and scholarly; it might be enlarged in a future edition to cover *both* the accounts of creation. All four commentaries may be highly recommended as representing in convenient form the best Catholic scholarship of the present day.

The work of Professor Adolphe Lods, of the Sorbonne, entitled *Israel from its Beginnings to the Middle of the Eighth Century*,<sup>5</sup> is a translation of the French monograph, published in 1930, by Professor S. H. Hooke, Professor of Old Testament Studies in the University of London. The French original was reviewed at considerable length by Père B. Couroyer in the *Revue Biblique*, July, 1931, pp. 442-47. The French review ends: “Malgré les réserves que nous avons faites, nous devons rendre hommage à l’auteur pour son érudition, son talent d’exposition et l’ordre qu’il a mis dans son oeuvre” (p. 447). Certainly, it cannot be denied that the author has read widely, and the list of 283 works given in the bibliography (and referred to in the text by a highly irritating system of Roman numerals) is some proof that he has made use of the best authorities. One impression that remains, however, is that at times he has actually consulted too many standard works and that, like some of our English pundits, he is at his worst when he has to make up his own mind on a question, because, in Mr. Birrell’s phrase, he has grown so accustomed “to leap-frog into his subject over the back of a brother.” The book is a thorough study of the matter, which is divided into three main parts: (I) Canaan before the Israelite settlement; (II) The Hebrews before their settlement in Palestine; (III) Israel in Palestine from the settlement in Canaan up to the Assyrian Invasions. The standpoint is that of advanced criticism, and in this matter, like Père Couroyer, I cannot follow Dr. Lods as regards his treatment of the Biblical documents, the dates he assigns to them, or his views on the introduction of monotheism into Semitic circles. His criticism in pp. 253-57 of the “Hypothesis of a Pre-Mosaic Hebrew Monotheism” is exceedingly superficial, as those who have read Lagrange’s second chapter in his *Etudes sur les Religions Sémitiques*<sup>6</sup> might be disposed to agree. The alleged “evidence” of ancestor worship among the Israelites includes 1 Kings xxviii. 13,<sup>7</sup> and the fact that “the Israelite attached the greatest importance to being buried with his fathers!” (p. 227). For completeness sake, Dr. Lods should surely have added Huxley’s fantastic argument from the Fourth Commandment: “Honour thy father and thy mother.” I need only say, in conclusion, that the work has been well translated, and that if it is read

<sup>5</sup> pp. xxiv. + 512. Kegan Paul. 1932. Price, £1 5s.

<sup>6</sup> Lecoffre, Paris. 1905. Second edition. pp. 70-118.

<sup>7</sup> On this and the use of *’Elôhim*, see Lagrange, op. cit., p. 316. “La pythonisse veut désigner d’abord une vague forme surnaturelle; elle aurait difficilement choisi un autre mot.”

not with blind credulity or blind hostility but in a mood of critical awareness, it will well repay study. There are sixteen plates and thirty-eight illustrations in the text.

Mr. T. W. Manson's account of *The Teaching of Jesus: Studies of its Form and Content*<sup>8</sup> is, at one and the same time, an interesting experiment and a work of real originality and value. The true foundation of the book is the detailed linguistic study of what the author calls: "three distinct and readily distinguishable streams" in Our Lord's teaching. First, there is the teaching addressed to the Scribes and Pharisees in which "Jesus carries the war into the enemy's territory and answers their criticism of His teaching by devastating attacks on their system. It is even possible that He used the language of the Rabbinical schools and fought them with their own weapons" (pp. 17-18). That these passages form a class apart is easily recognizable. "What is less obvious but much more important is the line to be drawn between his public addresses and the private instruction of his intimate followers" (p. 18). Hence, Mr. Manson has carefully marked the passages in the Synoptics, "distinguishing between polemical speeches, words spoken to the disciples, and words spoken to the general public or to individuals who are neither disciples nor opponents" (p. 20). The relatively small number of speeches that do not fall under this classification present no difficulty. The next step was to mark all the important words in a concordance and to classify them under three headings: P (polemical), D (words addressed to disciples), and G (words spoken to the general public). The appendix contains lists of words peculiar to each of the three groups and common to any two of the groups. It is evident that such a method is capable of far-reaching application, and the greater part of the book is taken up with Mr. Manson's study of some of the main themes of Christ's teaching. Whereas the first three chapters deal for the most part with the approach to the problem, the last six go to form Part II, "The Contents of the Teaching." So we have studies of God as Father, God as King, The Eternal Sovereignty; God as King, The Kingdom in the World; God as King, The Final Consummation; and, finally, Religion and Morals. The least satisfactory part of the book is the treatment of the title "Son of Man," in which the author is led to identify the "Son of Man" with the Remnant in Isaiah and with the Servant of Jehovah in the later chapters of the same prophet—all three being interpreted collectively, not individually. That this conclusion can only be reached by an arbitrary handling of the evidence should be clear to most students of the gospels. Among many interesting features in this well-informed book are a new explanation of Mark iv. 10-14, and an insistence upon the unique importance of St. Peter's confession in the history of the Public Ministry.

I have recently received two books dealing with excavations.

<sup>8</sup> Cambridge University Press. 1931. pp. xii. + 348. Price, 15s.

One is the highly important and fascinating study entitled *Tell Halaf: A New Culture in Oldest Mesopotamia*, by Baron Max Oppenheim.<sup>9</sup> Tell Halaf is a mound situated near the source of the Khabur river on the northern edge of Mesopotamia, at the meeting point of two great civilizations—the Babylonian and the Hittite. The principal result of the excavations is, according to the author, to prove that “in the old Nearer East there was besides the cultures of Egypt and Babylon a third great and independent culture—the Subaraic; and this Subaraic culture could be found as early as the fourth millennium B.C. Hitherto it has been customary to call the products of the art belonging to this culture “Hittite.” This must be changed, for the Indo-Germanic “Hittites” did not come into Hither Asia earlier than about 2,000 B.C. These Hittites on their side took over the aboriginal Subaraic culture” (p. 253). This is the main thesis and admittedly it is a somewhat specialized one. For the ordinary reader one culture more or less in the Near East does not materially add to or detract from his habitual cheerfulness. For him there are many other things in the book—an account of the discovery of the Tell, a careful study of the degree of culture and civilization reached by the inhabitants; above all, a large number of superb illustrations, which (a rare virtue) are really adequately described in the text. There are four colour plates, sixty-four plates in half-tone, and many figures and maps. I may call particular attention to the remarkable chapters on the stone carvings (chaps. IV-VI) and to the numerous illustrations that accompany them.

The other archæological volume is of a more popular character. It is Sir Charles Marston's *The New Knowledge about the Old Testament*,<sup>10</sup> and it is the work of an enthusiastic amateur, who has most generously assisted the work of exploration at Jericho, which is recorded in more permanent form in Professor John Garstang's book, *The Foundations of Bible History—Joshua, Judges*.<sup>11</sup> The earlier book is dedicated: “To Sir Charles Marston, whose desire for knowledge of the truth about the Bible has made possible much of the research embodied in these pages.” The purpose of the smaller work is to show that recent archæological discovery has tended “sensationally to vindicate the historical accuracy of the Old Testament,”<sup>12</sup> and it may be allowed that much interesting information is here brought together, often in the form of quotations from the works of specialists. There are chapters on the first religion and the Flood; on Ur of the Chaldees and the history of Abraham; on Moses and the date of the Exodus; and, naturally enough, there is a good deal about Jericho and the recent excavations. It is unfortunately the case that the author gives the impression

<sup>9</sup> Putnam. 1933. pp. xvi. + 338. Price, 21s.

<sup>10</sup> Eyre & Spottiswoode. pp. 182. Price, 5s.

<sup>11</sup> Reviewed in Vol. IV, p. 154.

<sup>12</sup> See the publishers' announcement on the cover.



of taking up a number of positions, which call for expert knowledge that he does not himself possess. No doubt, Mr. Chesterton has done much to assert the right of the amateur in such discussions,<sup>13</sup> but the non-professional student cannot be dispensed from the omnipresent obligation of getting his facts right. In the present work a passage from the late Dr. Driver's *Exodus* is twice quoted, each time with scornful reflections. The passage runs: "The two earliest narratives [of the Hexateuch] are undoubtedly those by J. and E.; these are based upon the oral traditions current in the eighth and ninth centuries."<sup>14</sup> And, after the first quotation, Sir Charles Marston comments: "It is obvious that such a confident assertion depends upon an equally confident assumption that there was no writing accessible to Hebrew scribes till presumably about the seventh century B.C." (p. 11). Now I am not in the least defending Dr. Driver's position when I point out that this is not an accurate summary of his case, as a reference to his *Introduction to the Literature of the Old Testament* will prove,<sup>15</sup> in a passage in which Dr. Driver showed full understanding of the claim that "the primary basis of Pentateuchal criticism is the assumption that Moses was unacquainted with the art of writing," and remarked that it "rests upon an entire misrepresentation of the facts." This is only one point, but it is an important one. If Sir Charles Marston's book were re-issued as a study less dominated by an apologetic purpose and more completely devoted to a simple account of the facts, it would be much improved in the process.

The apocryphal work which is variously entitled the Fourth book of Esdras, 4 Ezra or 2 Esdras, and which is printed at the end of most copies of the Vulgate bible as "Liber quartus Esdrae," is probably not read as often as it should be among Catholics. The fact that it is printed in the Vulgate at all is an indication that, though it does not possess canonical authority, it enjoys a certain degree of importance (with the Prayer of Manasses and 3 Esdras) among the extra-canonical writings. The short introduction in the Vulgate<sup>16</sup> states that the three books appear in an appendix "ne prorsus interirent, quippe qui a nonnullis sanctis Patribus interdum citantur, et in aliquibus Bibliis Latinis tam manuscriptis quam impressis reperiuntur." 4 Esdras was edited in English by the late Canon G. H. Box in the second volume of Charles's *Apocrypha and Pseudepigrapha of the Old Testament*, pp. 542-624. It now appears as one of the "Westminster Commentaries"<sup>17</sup> and is edited by Professor W. O. E. Oesterley. The introduction

<sup>13</sup> See, for example, the preface to *The Everlasting Man*.

<sup>14</sup> Driver: *Exodus*, p. xliii.

<sup>15</sup> Ninth revised edition, p. 158.

<sup>16</sup> See, for example, Mgr. Gramatica's edition, p. 1\*.

<sup>17</sup> *II Esdras (the Ezra Apocalypse)*, with introduction and notes. Methuen. 1933. pp. xlviii. + 194. Price, 15s.



commendably does not waste much time on the highly contentious question of the book's unity. It is largely concerned with the teaching of the work on the doctrine of God, on Sin, on Freewill, on Eschatology and with the importance of 4 Esdras for New Testament study. Proper attention is drawn to the surprising beauty of many passages, as, for example, to the wonderful verses on the love of God in vii. 132-8. The commentary, though short, is perfectly adequate. As the present book does not contain any introduction to apocalyptic, readers may be referred to cp. V. of Lagrange's *Le Judaïsme avant Jésus-Christ*, pp. 70-90, for a general survey of Jewish apocalyptic literature.

Some years ago, to be precise in 1927, Père Lebreton published a charming little volume entitled *La Vie Chrétienne au premier siècle de l'Eglise*.<sup>18</sup> The title was slightly misleading, since the brochure was chiefly concerned with the witness of the Synoptics, of St. Paul and of St. John, to the central doctrines of the Faith. Little or nothing is to be found in it regarding any aspect of "la Vie Chrétienne" that is not recorded in the New Testament. It is therefore satisfactory that M. G. Bardy, the well-known patrologist and Church historian, has written *L'Eglise à la fin du premier siècle*,<sup>19</sup> which gives in most convenient fashion a survey of the Christian Church in the period between A.D. 70 and 110. After a first chapter on the writings of that period, which include the Johannine canonical books, the Apostolic Fathers in great part, and a number of apocryphal gospels, M. Bardy discusses the chief characteristics of the Christian life at the end of the first century, the hierarchy and its organization, the early heresies, Christianity in its relation to the Roman empire, and the expansion of Christianity in the first decades of its existence. In spite of the narrow limits imposed upon him, M. Bardy has succeeded in conveying a wealth of information in his pages. It is pleasant to think that a work of such authority, which deals with a period in the Church's history that is at once the most obscure and, in many senses, the most important, will shortly be translated into English.

Lastly, I should mention *A Coptic Reading Book (with Glossary) for the use of Beginners*, by Miss M. A. Murray and Miss Dorothy Pilcher.<sup>20</sup> As my knowledge of Coptic resembles Mr. Sawyer's professional earnings in that "you might put all the profits in a wine-glass and cover 'em over with a gooseberry leaf," I can only say that the editors are recognized authorities on the language and that the work appears to furnish a representative selection of passages for translation into English.

<sup>18</sup> Collection "La Vie Chrétienne." Bernard Grasset, Paris. pp. 286. Price, 15 francs.

<sup>19</sup> Bloud & Gay, Paris. Bibliothèque catholique des sciences religieuses. 1933. pp. 178. Price, 12 francs.

<sup>20</sup> B. Quaritch. pp. 101 + 50. Price, 10s. 6d.

## III. HISTORY.

BY THE REV. PHILIP HUGHES, L.S.H.

For once the writer of these notes is embarrassed by the presence of more Catholic historical work of the very first order than he can possibly do justice to. Nothing but the stern necessity of space can excuse the introduction in notes like these of books that call for the fullness of a review. However. . . .

Fr. David Mathew's *The Celtic Peoples and Renaissance Europe*<sup>1</sup> is indeed history with a difference, and the difference could not be better expressed than by the words of Mr. Christopher Dawson's Introduction—it is history from the point of view of those at whose expense history is made. And it is no mere sketch that Fr. Mathew now presents, but a well-documented volume in which every aspect of his subject is explored to the full. With the title we pass immediately into a realm hitherto hardly known, those mysterious regions which, from the beginnings of recorded time down to the very eve of the events here described, were the world's frontiers. Beyond lay mystery, fable, and the sources of much great poetry, the lands which only imagination had ever explored. Something of that fairy atmosphere enveloped the frontier regions too, and it survives all Fr. Mathew's great learning, patient research, and careful objectivity: survives to give a welcome warmth to all he writes, and not infrequently to raise his writing to the heights of great literature. The matter of the book is truly a revelation, and that in a period where it might pardonably have been thought that all the main problems had, by now, been at least fully stated. But just as Mr. Dawson in his *Making of Europe* startled so many of us last year by showing us the Dark Ages from the viewpoint of the Moslem-Byzantine East, so Fr. Mathew now, with equal profit to our mental growth, suddenly shows us Elizabethan England from the point of view of the remoter Western civilizations which Rome had never influenced, which had survived the Middle Ages and which had not yet known the Renaissance. Celtic and Catholic they were now, in the crisis of English history when a new England was rapidly displacing the old, to make their first sustained contact with the world that was their East. Ireland, of course, the Highlands of Scotland and the Isles, Wales and Cornwall, and Spain which was the country of Europe most related to them.

The story—the vividness and personality of its unity must be experienced, space will not allow the reviewer any justification of his superlatives—begins with the death of Queen Mary. We see the first ten years of Elizabeth's reign as the ordinary country clergy and squires saw it, the slow fading out of the Faith in Wales, the interaction of Spain in Scotland and in Ireland, the Celtic side of Sir William Stanley's famous surrender at

<sup>1</sup> Sheed & Ward. pp. 525. 18s.

Deventer and of the Essex rising. There is an abundance of notes—which in no way encumber the story—maps, documents and a good index. It is as certainly the book of the year as the *Making of Europe* was the book of 1932. If a personal reference may be allowed to creep into these impersonal notes, this writer has read the book twice, and a third reading is discovering new beauties of style, new riches of research and—perhaps best of all—new provocations to discussion in every chapter.

In *Le Christ selon la Chair et la Vie Liturgique au Moyen-Age*, L'Abbé Edouard Dumoutet,<sup>2</sup> the learned Sulpician author of the history of the beginnings of the modern devotion to the Blessed Sacrament, lays us once more under a heavy obligation to his industry. His present subject is the development of the devotion to Our Lord's Humanity, its influence on the theologians, and on the liturgy. The story begins with the devotion to the True Cross once this had been discovered, a devotion from which developed the devotion of the crucifix, a new devotional attachment to the mysteries of Our Lord's Passion and thence the great mediæval devotion to the Five Wounds and the Precious Blood, and—at the very end of the Middle Ages—the Stations of the Cross. The effect of this popular and extra-liturgical spirit on the development of Mediæval Theology is noted, the fidelity of St. Thomas to the Augustinian tradition, St. Bernard's "novelties," and the reconciling formulæ of St. Bonaventure. The last three chapters relate the influence of the new development of piety on the cultus of the Blessed Sacrament, ending with a study of the first association of the rite of Benediction with devotion to Our Lady. The book is well-written, documented, equipped with four indexes, printed on good paper and, to finish it off, there are twelve plates reproducing beautifully some of the treasures of mediæval art which illustrate the subject. M. Dumoutet's book is a notable contribution to the history of Spirituality and it is set out in a form which makes it at the same time an ideal gift book.

Mr. Hollis' *Erasmus*<sup>3</sup> adds yet another to this Catholic writer's claims on our gratitude. Nothing that Mr. Hollis writes lacks inspiration from his militant faith, and in this new study the subject of his criticism is that revival of classical studies which as the Renaissance we are usually bidden to count among the indisputable good things of the modern age. Erasmus sums up that Renaissance, is the typical figure of the movement at its best—no skilled amateur as Blessed Thomas More, no mere patron as Warham, but the professional *érudit*, the primitive, primordial don. It was in the name of these studies that the philosophical achievement of the Middle Ages was laughed out of court, the popular piety derided, the traditional faith undermined . . . on the word of these pedants to whom *Hoti's*

<sup>2</sup> Beauchesne, Paris. pp. 218. 36 francs.

<sup>3</sup> Eyre & Spottiswoode. pp. 306. 10s. 6d.

business and the basing of *Oun* were all that mattered. Mr. Hollis' instructive criticism of the limitations of Renaissance scholarship is as valuable as it is rare. And Erasmus himself? Mr. Hollis leaves us wondering. His Erasmus lives in every line, and an unpleasant fellow he is—mean, grasping, avaricious, vain, of course, treacherous, sly and untruthful, concerned with his own professional reputation far more than with Truth, ready to lay the egg, and, when Luther hatches it, to disclaim all responsibility. And all this not on Mr. Hollis' word but on the irrefutable evidence of page after page of Erasmus' own classically turned correspondence. It leaves us wondering, how a man like this could be the chosen friend, the intimate of a character so generous as Blessed Thomas More? The charm of the cultured scholar which, presumably, made amends for what lay beneath must have been great indeed. But Mr. Hollis gives us little evidence of it. Perhaps none exists? In any case, using Erasmus' own works and words his latest biographer has written one of the most informed and readable books of the year.

That the closing years of the sixteenth century mark a turning point in the history of the struggle against Protestantism is well known. Slowly, year by year, the old champions disappeared, the occasions of the long duel's incidents were changed. William the Silent was murdered in 1584, Mary Stuart in '87, 1588 is the year of the Armada and in 1589 the last of the Valois Kings of France—French Catholicism banded against him in the League—was murdered too. In 1593 the Huguenot leader abjured his heresy to win France as Henry IV, three years later his rival Philip II acknowledged the defeat of his plans for the Low Countries when he installed the Archdukes to rule them with a measure of autonomy. Then, three years later still, devoured by a terrible disease, with the crucifix lashed to the foot of his bed, died the great king himself. That in 1598. Lord Burleigh died the same year, and in 1603 died his mistress Queen Elizabeth. The excitement, intrigues and plots of the English succession question filled the intervening five years, James VI, Arabella Stuart, hopes of Catholics, Watson, Essex, Raleigh. Finally, in 1605, came the mystery of the Gunpowder Plot. So the litany might continue through the rest of Christendom to show how truly critical are the years 1592-1605, the years in which Ippolito Aldobrandini ruled the Church as Clement VIII. He, too, closes a series, this pope who is Trent's production, and the newly-published translation of von Pastor's History,<sup>4</sup> while it details his pontificate, also makes it possible at last for the English reader to survey the Reformation as a whole from the point of view of the Roman Popes.

The story these two new volumes tell is one of absorbing interest. Clement—shy, retiring, reserved, a practised jurist with all the lawyer's caution—was one of those popes whose personality

<sup>4</sup> *History of the Popes*, by Ludwig von Pastor. Vols. XXIII and XXIV. pp. 542, 592. 15s. each. Kegan Paul.

is felt through the whole wide field of ecclesiastical affairs. Decisions might be long in coming, but the decisions were all the pope's own. If he recalls, in his procrastination, Gregory XIII, he nevertheless possessed a large share of Sixtus V's independence of judgment, as he possessed too something of the sanctity of St. Pius V. He braved Philip II to absolve Henry of Navarre—the great affair of the pontificate—and his reign marks the end of that long Spanish domination in Catholic affairs which had been productive of so much harm to the best interests of the Church. Nowhere perhaps had the King of Spain's identification of national aims and the cause of the Church wrought more mischief than in England, and for English Catholicism this pontificate was especially critical. Cardinal Allen died two years after the pope's election, and in 1598, with the institution of the first arch-priest, a new chapter in the history of English Catholicism opened. It is something of a disappointment that Pastor has nothing to add to our knowledge, and that his two chapters on English and Scottish affairs are based almost entirely on sources already published. And, for once, his habit of referring the reader to unprocurable books for the details is irritating in the extreme. We have in mind the reference on page 21 of Volume XXIV. One of the puzzles of our domestic church history is the Holy See's neglect, for the best part of a century and a half, to provide a bishop in England. The reference quoted is "For the reasons why no bishop was appointed for England cf. *Iuvencius* I, 13, n. 30"—and "*Iuvencius*" is that writer's "*Historia Societatis Iesu 1591-1616*" published at Rome in 1710! This is surely a point where the translator might have made Pastor more useful by giving the quotation, or, at least, a summary of it. Clement VIII is the Pope of the Congregation *de Auxiliis*, the patron of Tasso, the pope under whom Giordano Bruno was burnt and the Cenci beheaded, the peace-maker who ended the long half-century of war between France and Spain. St. Robert Bellarmine was one of his Cardinals, Baronius another, and it fell to him to preconise St. Francis of Sales: a long and eventful pontificate, for various reasons neglected by historians—a neglect for which these volumes are ample amends, and all students thereby their author's debtors. With that great scholar English readers will also gratefully remember the late Fr. Kerr to whose enthusiasm they owe the translation of these and the previous sixteen volumes. R.I.P.

While some Anglicans are celebrating the centenary of the Oxford Movement, Catholics throughout the world are celebrating that of the Society of St. Vincent de Paul. Beauchesne publishes the first volume of the Society's official *Livre du Centenaire, l'Oeuvre d'Ozanam à travers le Monde 1833-1933*.<sup>5</sup> Needless to say it is a most inspiring story. Chapter by chapter the writers chosen for the task describe, and in no dry-as-dust fashion, the marvellous work wrought through Ozanam's great

<sup>5</sup> pp. 320. Paris. 1933.



foundation which to-day numbers 186,000 brothers. The centenary book resumes briefly the circumstances of the Society's first foundation in all the countries where to-day it flourishes, and gives some account of its present status. The introductory chapter—*Le Conseil Général*—shows how uninterruptedly the spirit of charity works. Even during the War itself applications for aggregation came into the Parisian headquarters of the Society from the enemy countries of Central Europe and “il y fut donné une réponse favorable.” France still leads the way in the number of its brothers, with the United States a close second and Brazil third. Our own country makes a very good show with 765 conferences and 8,146 brothers, an increase of nearly one hundred per cent. in the last twelve years! Dr. H. L. Hughes takes the opportunity of the centenary to publish *Frédéric Ozanam*,<sup>6</sup> a very readable short life which neglects nothing of Ozanam's many-sided genius, and which will introduce for the first time to many Catholics in this country the figures of such later imitators of Ozanam as Contardo Ferrini, Ludovico Necchi and Giuseppe Toniolo. An excellent little book which conferences will find helpful.

M. Mollat's new book is of the first importance.<sup>7</sup> It deals critically with a subject rarely treated hitherto except by partisans, a subject where objectivity is still hard to obtain. The author has, none the less, succeeded in writing as masterly a work on the nineteenth century papacy as that on the Avignon papacy which first made him known as an historian of repute. The first great truth which his studies bring to light is that in all the ninety years of the attack on his States, the Pope had not a single loyal supporter among all the powers of Europe. From the very beginning his difficulties were only interesting to the powers—Catholic powers all of them—for the possibilities of territorial expansion they afforded. Long before Mazzini was born, before the notion of Italian independence had bred a single patriot, the existence of the Papal States was menaced by the rival policies of France and Austria. True, it was the godless French Revolution which led the attack, set up a republic in Rome, and harried the octogenarian Pius VI to exile and death in 1798-99. But if Catholic Austria invited the Sacred College within the security of her territory to elect his successor, she set herself none the less against that successor's being crowned, expressing the wish that the ceremony should be dispensed with since it implied that the Pope looked for a restoration of his States—at the moment in the joint occupation of Austria and France. Again, while it was Napoleon who, ten years later, annexed the Papal States and imprisoned Pius VII, it was once more Austria who at the Congress of Vienna put every obstacle in the way of the Pope's

<sup>6</sup> pp. 191, Ousely, 3s. 6d.

<sup>7</sup> Bibliothèque de l'enseignement de l'histoire ecclésiastique. *La Question Romaine de Pie VI à Pie XI*, par G. Mollat. pp. 470. 24 francs. Gabalda, Paris. 1933.



restoration, still hoping to retain for herself the best part of his dominions. Little wonder then that Consalvi, Secretary to the Conclave of 1800 and Pius VII's envoy at Vienna, mistrusted the treacherous friendship of Metternich ever afterwards. From 1815 onwards the Austrian Empire included the whole of Northern Italy, while through a group of Hapsburg princelings the Emperor controlled Central Italy too. Consalvi realized that if the Pope was to preserve his political independence he must keep from any entanglement with Austria. For the Pope no less than for the Italian patriots Austria was the enemy. Consalvi, however, stood alone at the papal court, and the popes who followed his patron Pius VII, and ruled for the next quarter of a century, reversed his policies. They reversed too his policy of steadily reforming the numerous archæological abuses in the government of the Papal States. Like the vast majority of the ecclesiastics of their time Leo XII and Gregory XVI were utterly opposed to anything that smacked of constitutional government, and equally opposed to granting the layman any share in the administration. It was then to a State seething with discontent, and which only the presence of Austrian regiments in the North and French in the South kept in order, that Pius IX succeeded in 1846. The tragedy of his long reign (1846-78) fills almost half the book. The elements of that tragedy were many: the old domestic discontent, the unwillingness of the papal court to support the new Pope's plans for reform, the Pope's own inability to "think imperially" at the crisis of papal history, his fondness for half-measures, his dependence on subordinates and the poor quality of those subordinates explain only a part. We must add the plague of secret societies, the intrigues of the powers, Austria—and later Sardinia—deliberately fomenting internal discords to oblige the Pope to ask her intervention, then the movement to drive the foreigner out of Italy and to unite the nation under one ruler, the development of Sardinia's ambitions to be that ruler and of its new anti-religious policy. Add, too, the disadvantage every honest man faces who is forced to do business with scoundrels. The Pope, by nature incapable of attributing evil to others, had for opponents statesmen as unprincipled as any Europe has ever seen, men with the mentality of racketeers. It is Pius IX who, when all the criticisms are made, stands out the story's one hero. And of the monarchies which, with much diplomatic excuse left him to his cross, not one survives—Spain, France, Bavaria, Austria, they are all of them gone, and that Italian monarchy which was his chief despoiler what is it to-day in the shadow of a Mussolini? The book ends with an all too short account of the heroic age of Leo XIII and his two successors, of the long masonic persecution which followed 1870 and which the genius and steadfastness of these three popes lived down. Then we come to the Lateran Treaties of 1929. There is an excellent index, a good map, in an appendix the principal treaties since 1797, a very full bibliography and a clearly indicated control.

Altogether a work well worthy of the great series of which it forms the latest volume.

The appearance of the re-written eighth volume of *M. Dufourcq's L'Avenir du Christianisme*<sup>8</sup> is an appropriate occasion for saying something in these notes of the most ambitious synopsis of Church History yet planned. The first part of this work *Le Passé Chrétien* (five volumes of *L'Histoire Ancienne de l'Eglise* and five more of *L'Histoire Moderne*) is at last nearing completion. The first volume of all is a comparative study of pre-Christian paganism and Judaism down to the time of Alexander the Great. Volume II deals with *La Révolution religieuse*—Syncretism, Messianism and the work of Our Lord. There follows a volume on *Primitive Christianity* (St. Paul, St. John, St. Irenaeus), one on *Christianity and the Empire 200-700* and, the fifth of the series, *Christianity and the Barbarians 395-1049*. With the pontificate of St. Leo IX begins the Modern History of the Church, Vols. VI-X of the whole: Volume VI *Christianity and the Feudal Organization 1049-1294*, Volume VII *Christianity and the Individualist Disorganization 1294-1527*, then the volume before us. This will be followed by a ninth on *Christian Life from St. Vincent de Paul to St. Alphonsus Liguori (1622-1789)*, and a tenth *Christian Thought in the Age of Descartes*.

The mere divisions of the subject reveal a new mind at work and a great mind, and reveal a revolution in the conception of Church History. I think it true to say that the book marks the beginning of a new stage in the intellectual life of all who read it. There is not an aspect of Catholic life which does not find its place in the vast synthesis, dogma, morals, liturgy, law, institutions, propaganda and expansion, Catholicism as practiced by the rulers of the Church, by the faithful—rulers themselves or ruled—the scholars, the artists, the lawyers; for Catholicism is a revolutionary thing which leaves no phase of human activity untouched. *M. Dufourcq* studies the whole development through the whole period, and studies it always in relation to the conditions in which it originates, and which in so many ways modify its direction. Apparently the learned author has read all there is to be read—the annotated bibliography has to be seen to be believed—and in the twenty-five years or so since the first edition of the first volume appeared he has not only worked out his plan as far as the death of St. Francis of Sales, but kept the successive volumes up to date—the first seven are all of them in their seventh, eighth or ninth edition. Before such an achievement of critical scholarship one can but bow the head. It is now time to say that *Le Passé Chrétien* is as much a book for the general educated public as for the specialists. Its text is not encumbered with the machinery which only too often makes work of this kind so laborious, and its author has the gift of a style whose clarity

<sup>8</sup> *Le Christianisme et la réorganisation absolutiste: 1. Le Concile de Trente, 1527-1622*. Paris: Librairie Plon. pp. 391. 25 francs.

and incisiveness recall the great scholar who was one of his masters—Mgr. Duchesne. To anyone who wishes for an intelligent view of the general history of the Church this book is indispensable.

From Gabriel Beauchesne et ses Fils comes what, at first glance, seems the book destined to realize the hopes of years—a history of the Church written by specialists for the general educated public.<sup>9</sup> It is not to be a mere exposé of the leading events in the long story, but a historical study of Catholicism as it has affected the development of civilization. The facts of the history are to be considered in their setting, the social and political life of the time. History of Dogma, history of Catholic Spirituality, history of Liturgy, history of Religious Art, history of Institutions, of Morals, of Law—all will find their related place in a whole where all is harmonious because organic. The work will be completed in four main parts—Christian Antiquity, The Middle Ages, Modern Times, The Contemporary Church—of six fascicules each. The fascicules are of 160 pages. The first fascicule appeared last year; the fourth, which brings the story down to St. Martin I (649), is just to hand. The author is Dom Charles Poulet, O.S.B.—already known for his two-volume seminary manual—while for special topics such collaborators are enlisted as M. Pirot, Père Gorce, O.P., Dom de Puniet, M. Gustave Bardy. Dom Poulet is not afraid to quote and to quote at length, and since he quotes most aptly the sources he knows so well, he presents a gallery of living personalities where so many writers effect no more than a catalogue of names. There is a truly Benedictine leisure about his book, and thanks to its scale he is able to make the early Church live again in its pages. This is a remarkable feat for a book which takes account of all the theories of the modern rationalist historians, scientifically explaining where they fail. The illustrations are well chosen and the maps excellent.

<sup>9</sup> *Histoire du Christianisme*, par Dom Charles Poulet. Beauchesne, Paris. Fasc. 1, 2, 3, 4, pp. 160, quarto, each. 20 francs the fascicule.

## MORAL CASES

### ERECTION AND CHANGES OF ALTARS.

Has a newly appointed parish priest the right to remove altars or statues in the Church and replace them by others which are, in his judgment, more acceptable to the people and more devotional? (C.D.)

#### REPLY.

The matter, in some particulars, is governed by the *general law* of the Church. Firstly, if the altars or statues are things of great value, their removal from the Church altogether comes under the law regulating alienation of Church property, as contained in Canon 1532; the competent authority is not the parish priest but the Holy See or the Ordinary according to the estimated value of the things. From the details supplied by our correspondent it is evident that a violation of this law is not in question. Secondly, grave liturgical laws govern the permanence of the titular saint of a fixed altar: Canon 1201 §3: "De Ordinarii licentia mutari potest quidem altaris mobilis, non autem altaris immobilis titulus." In one of the instances cited it is alleged that the statue of St. John the Baptist was removed from a fixed altar dedicated to him and replaced by a modern saint. Even on the supposition that the altar remains dedicated to St. John the Baptist, it is unlawful to place over a fixed altar the statue of a saint other than that to whom the altar is dedicated: "... tituli imago super Altari absolute non praecipitur. Si tamen quaedam esset apponenda Altari fixo imago, tituli apponatur" (*Decreta Authentica*, n. 4191, ad IV.).

Apart from laws of this kind, there is little in the general law of the Church which regulates the changing of altars and statues. Canon 1184 §4 states that in those places where the fabric of the Church is under the care of the members of a lay Council, they have no power "in dispositionem materialem altarium." Coronata rightly concludes that this comes within the province of the rector of the Church, "qui tamen in iis agendis aut determinandis leges universales Ecclesiae aut jus particulare servare tenetur" (*Institutiones Juris Canonici*, II, n. 758). In England the law of the First Provincial Council of Westminster, Decretum XXV, n. 4, states: "Aedificia omnia sacra, scholas, prebyterium, necnon omnia alia ad ecclesiam pertinentia, sarta tecta custodire curet. Nihil innovet, vel addendo, vel alienando, vel etiam notabiliter immutando, inconsulto episcopo." The latter part of this passage covers the substance of the question raised: if the changes are "notable" the Ordinary's permission must be obtained; *de minimis non curat lex*, and the law does not require a priest to approach the Ordinary in order to obtain his sanction for slight alterations, e.g., changing the position of a small statue on a bracket. But a notable alteration, e.g., replacing one

shrine by another, may cause resentment amongst the people, or on the part of the original donor, besides the waste of money in destroying what former priests have erected. Frequently diocesan laws determine more closely the decree of the First Council of Westminster; for example, it is forbidden by the First Liverpool Synod to make any notable alteration, without the permission of the Ordinary, even though the work is done at private expense and without any charge on the parish (*Decreta et Præcepta*, V, p. 20). In places where Vicars Forane (Deans) exist and function, it is part of their duty to see that the priests within their jurisdiction observe the ecclesiastical laws (Canon 447), and they may be explicitly directed by the Ordinary to decide matters of this kind, if it is in dispute whether a projected change is notable or not.

E. J. M.

#### FREQUENCY OF MISSIONS.

In some parishes in England no mission has been given for thirty years. Is a parish priest justified in not fulfilling the requirements of Canon 1349 on the ground that he is waiting for the Ordinary to arrange and order a mission, or is he himself bound to take the initiative? (R.)

#### REPLY.

St. Thomas has a phrase which has come to be regarded as an excellent *regula juris*: "In manifestis non est opus interpretatione, sed executione" (II-IIæ 120, art. I, ad 3). The terms of the Canon are so clear that there seems no room whatever for the view that the arrangement of a mission is the duty of the Ordinary. "Ordinarii advigilent ut, saltem decimo quoque anno, sacram, quam vocant, missionem, ad gregem sibi commissum habendam parochi curent" (Can. 1349 §1). The obligation is on the parish priest, "parochi curent," and it is the duty of the Ordinary to see that the law is obeyed, "Ordinarii advigilent." "Leges ecclesiasticæ intelligendæ sunt secundum propriam verborum significationem . . ." (Canon 18). It is clear from the word "advigilent" that the immediate object of the Ordinary's duty is to see that the parish priest has a mission at least once in ten years. In a similar way, the Metropolitan has the right, with regard to his Suffragans, of watching: "vigilare ut fides ac disciplina ecclesiastica accurate serventur, ac de abusibus Romanum Pontificem certiores facere" (Canon 274, 5). No one would conclude that it is the duty of the Metropolitan to enter the diocese of a Suffragan and tighten up the discipline there; he has merely to inform the Holy See of any abuse. But, in the case of a defaulting parish priest, who is immediately subject to his jurisdiction, the Ordinary can insist on the law being observed, either by issuing a general reminder to the clergy, or by warning individuals of the obligation.

The manuals of Canon Law, in dealing with this subject, usually restrict themselves to quoting the Canon, and giving a reference to the condemned proposition 65 of the Synod of



Pistoia (Denzinger, 1565), which ridiculed the idea of Missions. Coronata deals more expressly with the point raised: "Vi huius canonis parochi decimo saltem quoque anno ad procurandum suo populo missionem tenentur, licet id directe ipsis non praeicipiatur aut etiam frequentius si id jus particulare aut singulare praeceptum Ordinarii exigat. . . . Si Ordinarius necessarium putet, potest parochis etiam religiosis exemptis, motu proprio missionem imponere" (*Institutiones Juris Canonici*, II, §931).

E. J. M.

#### JUBILEE INDULGENCE.

Inasmuch as this indulgence may be gained *toties quoties*, is it possible to gain it several times a day? (T.M.)

#### REPLY.

An affirmative answer to this query is given by M. Fabregas, S.J., writing in *Periodica*, 1933, page 70: "Qui tamen eadem die bis vel pluries indulgentiam lucrari voluerit, nec S. Communionem nec confessionem repetere debet. Non *communione*, quia semel tantum in die sacramento SS. Eucharistiae licite refici possumus; non confessionem, quia actus est qui non consuevit pluries in die renovari. Quod colligimus ex Can. 933 'uno eodemque opere, cui ex variis titulis indulgentiae adnexae sint, non possunt plures acquiri indulgentiae, nisi opus requisitum sit *confessio vel communio*.' "

Notwithstanding the authority of this useful journal and the careful accuracy evident in the various items of information supplied, I think this solution is not quite correct. It is true, up to a point, if it is a question of a sick person who may be lawfully dispensed from receiving Holy Communion, but the faithful in general must fulfil *all* the conditions, including the reception of the sacraments, each time they wish to gain the indulgence. The only possible sense in which the solution is indubitably correct refers to the recognized overlapping of the civil and the ecclesiastical day. Thus a person could fulfil all the prescribed works in the morning and afternoon of one day, repeat the visits to the churches in the afternoon of the same day and receive the sacraments again on the following morning; he would thus gain the indulgence twice during one *ecclesiastical* day. More than this would appear to be impossible even for the most agile and enthusiastic pilgrim. The law of Canon 933 must be taken in conjunction with Canon 931 §3 which permits the generality of indulgences (in which reception of the Sacraments is a condition) to be gained by daily communicants who make a bi-monthly confession, even though they occasionally miss their daily communion; the same canon expressly forbids this rule to be applied to the Jubilee Indulgence. It must be admitted that the point is nowhere expressly and certainly mentioned in the papal documents explanatory of the Indulgence, although, in various places we are reminded that no one may be dispensed from the obligation of going to confession, even though the person has no necessary matter; also it is forbidden to commute the reception of Holy Communion



except only in the case of the sick (A.A.S., 1933, page 17, ad XI and XII; page 68, ad 12). The commentators on previous Jubilees do not deal with this point because, previous to the present Holy Year, the indulgence was not granted *toties quoties*. On the present occasion, the writers take it for granted that all the conditions must be fulfilled each time a person desires to gain the indulgence, and S. M. Garcia, C.M.F., writing in *Commentarium pro Religiosis*, 1933, page 156, expressly rejects the interpretation given in *Periodica*. E. J. M.

#### BOX MONIES.

Three collection boxes in a Church labelled "For the Poor," "St. Antony's Bread" and "For the Shrine of Saint N.N." receive liberal contributions from the faithful, but they cannot be persuaded to give money for reducing the huge debt on the parish school. Would a priest be justified in putting the money from these boxes to reducing the debt, on the plea that the schools exist for the poor and are dedicated to the Saint venerated at the shrine? (C.D.)

#### REPLY.

The question to be decided is not whether the faithful are unreasonable in contributing to one charitable purpose and neglecting a more important one, but what was their intention in placing money in these boxes. It is the duty of the priest to apply money to the purpose for which it was offered by the donors. There cannot, I think, be any doubt that offerings in the "poor box" are placed there for the purpose of giving *corporal* relief to necessitous persons. To apply the money to any other purpose is a violation of justice, both in regard to the donor and the poor. The same is true, as far as I can discover, in the case of "St. Antony's Bread": it is practically a synonym for "poor box." The money contributed "for the shrine of Saint N.N." is given primarily for the material adornment of the shrine, but the phrase is sufficiently vague to cover other pious works performed in the Saint's honour, provided that the first charge is the upkeep of the shrine. Pilgrims who visit famous shrines may deposit offerings which, in the aggregate, are far in excess of what could be spent on the edifice, even on the most lavish estimate. One may suppose that it is their implied intention that the excess should be devoted to charitable works performed in honour of the Saint. In any case, doubt could easily be removed by labelling the box "In Honour of Saint N.N." E. J. M.

## ROMAN DOCUMENTS

BY THE REV. A. BENTLEY, Ph.D., M.A.

### RESPONSES OF THE BIBLICAL COMMISSION.

On July 1st, 1933, the Holy Father authorized the publication of the following decrees of the Biblical Commission, condemning certain false interpretations of Psalm xv. 10-11 and of St. Matthew xvi. 26 (with the similar passage in St. Luke ix. 25).

"I. Utrum viro catholico fas sit, maxime data interpretatione authentica Principum Apostolorum (Act. ii, 24-33; xiii, 35-37), verba Psalmi xv, 10-11: *Non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem. Notas mihi fecisti vias vitae*, sic interpretari quasi auctor sacer non sit locutus de resurrectione Domini Nostri Iesu Christi. *Resp. Negative.*

"II. Utrum asserere liceat verba Iesu Christi quae leguntur apud S. Matthaeum, xvi, 26: *Quid prodest homini, si mundum universum lucretur, animae vero suae detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua?* et pariter ea quae habentur apud S. Lucam, ix, 25: *Quid enim proficit homo si lucretur universum mundum, se autem ipsum perdat et detrimentum sui faciat?* sensu litterali non respicere aeternam salutem animae, sed solam vitam temporalem hominis, non obstantibus ipsorum verborum tenore eorumque contextu, necnon unanimi interpretatione catholica. *Resp. Negative.*" (*Osserv. Romano*, July 2nd, 1933.)

### DIVINE OFFICE RECITED BEFORE THE BLESSED SACRAMENT.

Since the year 1930, a Plenary Indulgence may be gained by all clerics in Major Orders who recite the whole of the day's Office in presence of the Blessed Sacrament (A.A.S., XXII, p. 493). The same privilege was extended almost immediately to communities of women whose rule binds them to the daily recitation of the Divine Office (A.A.S., XXIII., p. 23); and again, later, to clerics in Sacred Orders whose obligation has been commuted to the recital of other prayers, on condition that these are said before the Blessed Sacrament (A.A.S., XXIV, p. 411).

There are, however, not a few for whom it is not always and everywhere possible to say the *whole* of their Office, even spaced out at intervals, in a church or chapel. For such, a new incentive to devotion is now provided. All who are bound to recite the Divine Office may in future gain an indulgence of five hundred days for *each canonical hour* recited before the Blessed Sacrament. In announcing this concession on May 18th, 1933, the Sacred Penitentiary makes reference to the three older decrees, and adds that they lose nothing of their force (A.A.S., XXV,

p. 322). We may remind ourselves that, during the Holy Year, this and other recent indulgences are applicable only to the Souls in Purgatory.

VOLUNTARY WORK AROUND THE CHURCH.

An interesting grant, intended to consecrate church work and to emphasize its character of personal service of Our Divine Master, is made through the Major Cardinal Penitentiary and published in a decree of June 2nd, 1933. The privilege is restricted to (1) *voluntary* makers and repairers of sacred vestments and church furnishings, whether working privately or in institutes established for the purpose, and (2) those who assist missionary undertakings by the work of their own hands. They are encouraged, as they work, to say the short prayer: *Jesus, our Way and our Life, have mercy on us*, with the intent to do their work in a holier manner; and, as often as they fulfil these conditions with at least a contrite heart, they may gain an indulgence of three hundred days (A.A.S., XXV, p. 323).

WITHDRAWAL OF POWER TO GRANT FACULTIES.

A writer in the April-June number of *Apollinaris*, the authoritative Review produced by the Pontifical Institute *Utriusque Iuris*, points out that the purpose of the decree discussed in these notes last month (Vol. VI, 1933, p. 73), was to take away certain powers from religious associations, not retrospectively to deprive individual priests of faculties already acquired. The notice concludes with words which, coming from such a source, are decisive: (translation) "To remove all doubt, we are able to inform our readers that the Sacred Penitentiary had this and no other intention in passing the decree" (*Apollinaris*, 1933, p. 175).

INDEX OF PROHIBITED BOOKS.

The following works have recently been proscribed by the Holy Office, and the names of authors and titles added to the *Index* of forbidden books:

P. ALFARIC, PAUL-LOUIS COUCHOUD, ALBERT BAYET: *Le Problème de Jésus et les origines du christianisme*. Paris, Les Œuvres Représentatives, 1932. Condemned by decree of June 17th, 1933.

*Congrès d'histoire du christianisme* (JUBILE ALFRED LOISY), publié sous la direction de P. L. Couchoud. Condemned by decree of July 14th, 1933.

CHARLES GUIGNEBERT, professor in the University of Paris, à La Sorbonne: *Opera omnia*. Condemned by decree of July 14th, 1933.

(*Osserv. Romano*, June 18th and July 15th; A.A.S., XXV, pp. 313, ff.)

## BOOK REVIEWS

*Life and Religion.* By Father James, O.M.Cap., M.A., Ph.D., D.Litt. (Sands & Co. pp. 260. 5s.)

It is imperatively necessary that university students should receive advanced instruction in the truths of religion. Otherwise their education is apt to become dangerously lopsided. Realising this need, the Bishop of Cork has instituted a course of lectures on religion to be delivered annually to the members of the University of Cork, and for the first course he chose Father James, who is a lecturer in the University. As the book before us shows, and as those familiar with Fr. James' work might have anticipated, the Bishop was singularly happy in his choice. The students and professors who had this fine synthesis presented to them are to be congratulated.

Fr. James deals with a variety of topics in his thirteen lectures—the Church, Education, the meaning of Life, Personality, Nature, etc.; but always the reader feels that it is the Thomistic philosopher who is fitting the pieces together into one grand metaphysical unity, that before his mind there is a plan which will resolve the tangled skein of being into an ordered hierarchical whole. The lectures themselves are a model for those who would inform the dry bones of the manuals and the lecture-room with the flesh and lineaments of a humanism that will commend them to the world at large. The lecture on Religion and Personality is an excellent case in point. In chapters x and xi, entitled respectively "Religion and Nature," "Science and Religion: St. Albert the Great," the author gives a satisfactory answer to the old objection that the Church has crabbled the advance of science. The twelfth chapter, "Philosophy and Holiness," is a reasoned plea for the recognition of the pragmatic value of Philosophy which will appeal to those who devote themselves to this study. But this is altogether an admirable book, which all may read with interest and profit.

T. E. F.

*The Rebuilding of the Church in England.* The Liverpool Cathedral Book. With four illustrations. (Burns Oates & Washbourne. 10s. 6d.)

Under an appropriate title this book contains a collection of specially written essays by representative Catholic authors. There is a happy variety both in the choice of subjects and in the manner of treatment, so that each chapter stands on its own merits, secure from comparison with its neighbours. Archbishop Downey's opening chapter is a powerful apologia for the new cathedral. Disagreements of opinion as to the merits of Sir Edwin Lutyen's designs are to be expected, and will continue to flourish; but His Grace effectively smites all critics of the

scheme on the score of expense, expediency, and so forth. The cathedral will cost less than half the sum that was spent on the bridge across Sidney Harbour. A modern battleship, an engine of destruction, costs eight millions, and becomes obsolete in a few years. Why then hesitate to spend three millions on an abiding temple to the honour and glory of Christ the King, the Saviour of souls? The cathedral will be a counterblast to modern materialism.

Father A. Manson's article, "The Foundations of the Church," is a masterly presentation of the doctrine of the Kingdom. Father W. E. Brown contributes a thoughtful essay of historical interest, entitled, "What England Owes to the Church." Dom Bede Camm writes vividly on the English Martyrs, and with attractive intimacy Abbot Hunter Blair tells the romantic story of the "Old Catholic Homes of Britain."

Mr. Denis Gwynn admirably summarizes the characteristics of the phases of Catholic progress corresponding to the periods of office of the successive Archbishops of Westminster. "The Church in the Fields," by Miss Sheila Kaye-Smith, presents a pleasing little picture, full of that freshness and homeliness which her readers know so well, of scattered Catholic life in Sussex. Sir John Gilbert writes on his own special subject, education, and gives some startling facts and figures. Mr. Belloc contributes one of those characteristically searching studies which make the reader feel that he must lay the book aside and think matters out.

In "The Last Turn" we have Mr. Chesterton at his best. His analysis of recent tendencies and heresies is a piece of subtle criticism; but he is also constructive, and, as ever, boisterously humorous at unexpected moments.

The purchaser of this handsome gift-book will have the satisfaction of knowing that he has contributed to the cathedral building fund, and that he has invested in a volume which will stand re-reading many times.

J. P. REDMOND.

*His Holiness Pope Pius XI.* By Mgr. R. Fontenelle. (Translated by W. E. Brown, D.D. Burns Oates & Washbourne, Ltd. 2s. 6d.)

This little book appears opportunely during the Holy Year, at a time when many have just enjoyed, and many others are just anticipating the privilege of seeing the Holy Father. He is the Vicar of Christ on earth, the Father of all Christians; this is the thought which, to the exclusion of every other, occupies the mind of the pilgrim as he kneels to kiss the Fisherman's ring and to receive the Papal blessing. But when that unforgettable moment has passed he will begin to reflect and to wonder what manner of man this is who has been raised to so sublime a dignity. Who were his father and mother? How did he spend his early life and what had he done before he was called to the throne of Peter? Mgr. Fontenelle, the Rome correspondent of *La Croix*, has

succeeded in presenting in a few pages a vivid picture of the Pope, together with an interesting record of his early years, his activities as a seminary professor, as Librarian at Milan and subsequently at the Vatican, his great work as Nunzio in Poland, and his short career (*Raptim transit*) as Archbishop of Milan until the Conclave of February, 1922, which he entered as His Eminence Achille Cardinal Ratti, to issue forth on the Loggia of St. Peter's on February 6th as Pope Pius XI, giving his Papal Blessing *Urbi et Orbi*. The last fifty pages of the book are devoted to a brief but illuminating account of his Pontificate until the signing of the Treaty of the Lateran on February 11th, 1929. The interest and the attractiveness of this little volume—bound tastefully in the Papal colours—are greatly enhanced by numerous photographs relating to important incidents in the life of the Holy Father.

It is to be hoped that in any subsequent edition that may be required the opportunity will be taken of correcting several surprising misprints (*whas*, *particularary*, *Kulturkamf*) and a few trifling lapses in a generally good translation.

G. D. S.

A substantial little volume, entitled *Mystères et Lumière*, introduces us to a great and praiseworthy effort now being undertaken by the *Action Catholique*. (Collection Je Sème, P. Tequi, 82 Rue Bonaparte, Paris. 10 fr.) A whole library is to be launched "on a synthetic plan, to meet all the spiritual needs of the masses," and comprising novels, plays, history, biography, "studies," popular science, recitations, etc. One must judge apologetic literature by the effect it is likely to produce in its own native setting, even if one compares it with one's own standards. As far as we are concerned over here a book on this plan might be found indigestible. Natural theology, the immensities of the sky, geology, botany, physiology, psychology, social history of Greece, Rome, Europe—and much else—are all crammed into 254 pages. The divine plan of it all is carefully traced, but seems to end up chiefly in the Appeal of Labour to Leo XIII (which resulted in *Rerum Novarum*), and the establishment of Catholic Social Service Bureaux; both abominably illustrated. Some of the pictures, if rough, are effective, but some are absurd. As far as popular science is concerned one regrets to see that a line from the "pointers" in *Ursa Major* is drawn, and described, as passing directly through the Polar Star: a traditional error traceable to Flammarion. The story of the Creation rather feebly follows Mgr. Guibert's "concordism." But the main effort may be rewarded by good results among the French populace; for the literary style is evidently indebted to Chateaubriand, and splashed with modernity. The author is Maurice Guéchet.

P. de T.



# THE CHURCH AT HOME AND ABROAD

## CENTRAL EUROPE.

By C. F. MELVILLE.

### *The German Concordat.*

The future relations between the Vatican and Hitlerist Germany have been regulated, as I forecast would be the case, by a Concordat between the Holy See and the Reich; this Concordat to replace the previous ones with individual States in Germany.

The negotiations were carried out in Rome during July between Cardinal Pacelli, the Papal Secretary of State, and Herr von Papen, the German Vice-Chancellor.

At the time of writing details are not available; but it may be said that the Church, in the purely religious aspect of her mission, will have complete liberty of action in the Reich. Catholic political parties and organizations will, however, cease to exist.

Many Catholics will regret the passing of the (Catholic) Centre Party, which traditionally preserved a balance in German political life, and which had the distinction of producing that excellent Catholic and fine statesman, Dr. Bruening. However, the Church has obtained full freedom for her spiritual activities in the Reich, and the Hitlerist Government has saved itself from the hostility of Catholics, as such, in Germany. As a result of the successful conclusion of the negotiations in Rome, Herr Hitler has ordered the release of arrested Catholic priests and laymen, and the cessation of Nazis activities against Catholics.

Catholic youth organizations and such like bodies will be permitted to continue, provided their activities are not of a political character. The detail of this part of the agreement has yet to be worked out. It may well prove to be a not too easy task and many competent observers are of the opinion that difficulties will probably arise of a nature not dissimilar to those which at one time caused friction between the Pope and Signor Mussolini in connection with the Catholic Youth organizations in Italy. The Italian difficulties were, of course, subsequently removed. The prospect of such difficulties in Germany has to be faced. At the same time there would be no good in unduly anticipating trouble.

The situation as between the Church and the German Government is now much improved, and the hope may be expressed that

a happier era of relations between Church and State has now been incepted in the German Reich.

It is interesting to note, by the way, that Herr Hitler's famous "Conciliatory" speech on foreign policy, which was made to tone down the bad impression made abroad by Herr von Papen's fire-eating declaration, was practically identical with a speech which had been prepared, but not uttered, by Dr. Bruening when he was Chancellor. Dr. Bruening had not dared to give public utterance of this speech for fear of being howled down in Germany as a not sufficiently "patriotic" Chancellor. Herr Hitler, the super-"patriot," was, however, obliged to give such a speech himself, and, in popular parlance, was able to "get away with it." This goes to show that what the Catholic statesman, who was accused by his own people of not being sufficiently "strong," was not allowed to say, the Nazi leader, the exponent of "strength," was obliged to say. All of which goes to show that "strength" is a relative term. Herr Hitler was obliged by the realities of the situation to make use of ideas and words which the seemingly "mild" Dr. Bruening had thought out before him. By the way, it is said in Berlin, that although politically Chancellor Hitler and ex-Chancellor Bruening are at daggers drawn, the former has a considerable secret admiration for the character of the latter.

Catholics everywhere can but welcome the better relations between the Catholic Church and the Hitlerist Reich brought about by the conclusion of the Concordat, whilst, at the same time, perhaps, permitting themselves a sigh of regret at the passing out of political life of Dr. Bruening, which the abolition of the Centre Party makes practically inevitable. Finally, however, the wisdom of the Vatican, shown in the way in which it has handled the delicate and difficult situation in Germany, has been demonstrated yet again.

#### *Czechoslovakia.*

Under the patronage of the Czechoslovak Government celebrations will be held at Nitra from the 12th to 15th of this month commemorating the foundation of the first Christian Church on the territory of the Czechoslovak Republic, as I indicated would be the case in my notes in last month's issue. In 833 Prince Privina of Nitra, then still under instruction for admission to the Christian Church, built this church which was consecrated by Adalram, Bishop of Salzburg. In view of the fact that this thousandth anniversary of the building of the first Christian church on the territory of what is now the Czechoslovak Republic has a great cultural significance as a document from the earliest period of Czechoslovak history, the jubilee will have an all-national character. Participants in the ceremonies will include representatives of the Diplomatic Corps, of the Ministries, other leading public bodies and so on. It is expected that there will be an influx of 60,000 people to Nitra; the procession of national costumes will be very imposing and will present a unique sight to the spectators. The national aspect of

the festival is shown not only in the Government's participation, but in the fact that in this Slovak jubilee, Catholics and Protestants will appear together and at the same time various physical culture organizations, the "So-kols," the "Orels," and the "Workers' Union" and others will give a combined demonstration. The centre of the jubilee will be the Bishop's church of Saints Emeriam, Andrew and Benedict at Nitra, one of the finest examples of Slovak Gothic.

The importance of this jubilee is clear from the fact that Prince Privina built his church some 137 years before the introduction of Christianity to Poland and some 167 years before the conversion of the Magyars. A short while ago the nine-hundredth centenary of the death of St. Emerich was commemorated. When the Magyars first appeared in Europe one of the branches of the Czechoslovak nation—the Slovaks—had already long been Christians with an independent culture, a State organization and their own history and civilization.

The Privina Jubilee will have the character of a spontaneous demonstration of national unity; the Czech public follows the preparations for this festival with great attention and takes part in them with a fervour equal to that of the Slovaks.

Prince Privina is a historic personality of as great importance as was the Russian Prince Vladimir, who by the conversion of Russia, brought the Slavonic East into the sphere of the cultural influence of Byzantium. Privina linked Slovakia up to Western culture, thereby assuring to his nation continued existence in the family of civilized nations.

Slovakia was the first of the Western Slavonic countries to receive Christianity, which is also what gives this celebration its Slavonic character, which will also be manifested by the participation of the representatives of the Slav States and of the more important Slavonic cultural societies.

The original church of Privina, the consecration of which is referred to in the legend *Conversio Bagdariorum et Carantanorum*, has not been preserved in its original form. In 880 the first Bishop of Nitra, named Witching, was installed, and in this year the first reconstruction took place. After the confusion caused by the Magyar invasion it was necessary to rebuild the church; the legend of Maur, Bishop of the five churches (about 1064-1070) shows that in Nitra was built the Basilica of St. Emeram, Zorad (Andrew), and Benedict—the last two being local saints whose remains were deposited in the Basilica. Excavations at Nitra have revealed traces of an ancient burial-place of the eleventh to thirteenth century; the position of the corpses showed that this graveyard once surrounded an old church which stood on the site now occupied by a romanesque chapel. This was greatly enlarged in the twelfth century and King Gejza II, in 1158, devoted to this end the proceeds from the fishponds at Zittau and the receipts of a tax. Bishop Merko, in 1328, decided to build a new cathedral, Gothic in style; the

Romanesque church was joined to the new building and remained as a *locus credibilis* and served as archives.

The invasion of Gabor Bethlen's troops (1620) and the Turkish invasion of 1663 caused such damage to Mesko's cathedral that Bishop Jan Telegd (1619-1644) was compelled to rebuild the whole edifice. The new Church is Baroque, the presbytery, however, is Gothic, while the Romanesque chapel remains in its former style, having, of course, been repaired and renovated by an archæological commission.

This cathedral of Saints Emeram, Andrew and Benedict is the historic legacy of the original Privina church, a visible symbol of Christian Slovak cultural tradition, and a precious heritage for the Czechoslovak nation.

#### *Austria.*

From August 22nd until September 5th there will be held in Salzburg a Summer School in connection with the Catholic Theological Faculty. It is hoped that eventually these activities will lead to the establishment of a Catholic University in Salzburg. Deep regret is felt in Austrian Catholic circles that, owing to the embargo placed by the Hitlerist Government on Germans going to Austria, Catholics from Germany will not be able to take part in the Summer School this year. In view of the ardent Catholicism of the German youth of the Rhineland districts the prevention of their presence at Salzburg is considered to be especially a pity. The aim of the promoters of the Summer School—particularly in regard to the hoped for University—is the teaching of “real science derived from Faith, and leading back to Faith.”

Dr. Dollfuss, the Chancellor, and Herr Vaugoin, the War Minister, took part in the pilgrimage which has just been made to Mariazell in the province of Styria. To mark the close association of the Austrian Army with Catholic life a battalion of infantry took part also. It was also significant that a party of a hundred and sixty Hungarians, led by a former Hungarian Cabinet Minister, were also present and received a most cordial reception from the Austrians.

Both Dr. Dollfuss and Herr Vaugoin made speeches. Dr. Dollfuss said that his Government was trying to reconstruct Austria not only in the constitutional sense but also in the spiritual. We are trying, he said, to reconstruct our country's soul; it must be a matter of faith. We in Austria, he continued, want to give Catholicism the possibility of exerting its influence beyond the individual into the sphere of public and state life. Herr Vaugoin, in a speech, alluded to “the Christian and Austrian way.”

These manifestations give additional proof of what I wrote in a former issue, to the effect that the government of Herr Dollfuss in Austria is essentially a government of Catholic Action.

## REVIEW OF REVIEWS

The Oxford Movement, in its various aspects, forms one of the staple subjects in the current Reviews. BLACKFRIARS for July is entirely devoted to it, not excluding the reviews of books, and the editorial notes. Fr. Luke Walker, O.P., in discussing *Newman's Approach to the Church*, stresses the fact that the Tractarians preached the absolute acceptance of supernaturally revealed truth, presented for acceptance by some external authority. But the fact is that without a present infallible living voice the very idea of supernatural revelation loses its hold on men's minds. Abbot Chapman, writing on *Newman and the Fathers*, brings out the same fundamental truth; their writings had been to Newman a delight and an inspiration, a model to imitate in re-fashioning the Anglican Church, and through them he came to realize that he must belong to the Church which was their Church. It was something deeper than sentiment which prompted him, after his reception into the Church, to kiss the Patristic tomes in his room, for he was now their brother and not merely an admiring student. Fr. Henry Tristram describes in detail some of the annotations made by the Cardinal on Richard Hurrell Froude's "Remains." Two copies were annotated, the one his own, and the other belonging to Ambrose St. John. From the letters themselves it is extremely difficult to determine to whom they were addressed, and the biographical details supplied by these annotations should be of interest and value to all students of the subject.

The same writer contributes an article in the July DOWNSIDE REVIEW on *Cardinal Newman and Trinity*, in which we are reminded that Newman died an honorary Fellow of Trinity as well as a Cardinal of the Holy Roman Church. They were the sole distinctions bestowed upon him in a grudging world, which had gradually come to realize that he transcended worldly distinctions. Abbot Butler has some interesting reminiscences of Dr. Armitage Robinson who, as Dean of Wells, was a near neighbour of Downside. He took the Abbot into his confidence, in fact, strict confidence, concerning his part in the Malines Conversations, and we cannot expect to have a share in it. But we are told, amongst other things, that he had accepted the invitation chiefly with the object of keeping the thing in touch with realities, and not allowing foreign ecclesiastics to be unduly enthusiastic and optimistic concerning the real mentality of various parties in the English Church. He never imagined that the Conference would bring about anything more than an increase of goodwill and mutual understanding. After the meeting, in which the vital question of the Papacy was discussed, Dr. Robinson felt that no useful purpose could be served by further meetings; he was prepared to regard the Pope as

Patriarch of the West with full Patriarchal authority and as the first Bishop of Christendom with extensive universal authority, but he could not regard these prerogatives as *juris divini*. Dom David Knowles continues his study of the *Contemplative Prayer of St. Teresa*, and some further details concerning the history of the martyrs and the penal times are collected by Dom Hugh Bowles in a discussion of the *Hunter-Hesketh Prosecutions, 1678-84*. Dom David Knowles has collected much valuable data in a study of *Parish Organization* in the Monastic History of England 1066-1216. Most of the English Abbeys owned churches and advowsons, not as a personal spiritual responsibility, but chiefly as a matter of income and patronage. There were, of course, some exceptions to this general rule, as in the city of Worcester, where monks vindicated for themselves parochial rights and occupied administrative positions, but even here it would appear that the pastoral work was done by vicars. This state of things inevitably led to conflict, in some cases, between the monasteries and the Bishops, though, on the whole, it seems to have worked harmoniously.

In the July MONTH Mrs. Boland writes on *The Grail Movement* and we are given interesting details concerning the ideals and activities of this most attractive organization, which already has a centre in London; we are given, in addition, a coloured supplement. But what most of us seek in vain, in all the accounts and references to the subject, is some definite and explicit information about the Constitutions of the professed members. Probably because this is wanting, false and exaggerated reports are current which can only do harm to an admirable movement. In the same number Fr. Martindale comments upon Mr. Arnold Lunn's collection of essays on "Public School Religion" and no one is more competent to do so. He agrees that there is an improvement discernible but thinks that, humanly speaking, it is too late. Fr. Martindale is not to be regarded as applauding unreservedly the methods of our own schools, however much he may condemn the religion taught in Protestant places. Catholics have been so anxious to keep what they have got that they have not noticed the things happening around them, or they have taken notice only to dislike them as altogether wrong. His conclusion is that in our English non-Catholic schools Christianity is not being taught. "Therefore the religious future of England is with the Catholic or the Bolshevik, and in particular with the Catholic middle class, which, although aristocracies may crack, is quite able to save the proletariat from crumbling."

The first article in STUDIES for June comes from Mr. J. M. Keynes. He perceives three outstanding dangers in the movements towards *National Self-Sufficiency*: first, the silliness of the *doctrinaire* who, in his assault upon the unthinking, must restrain his poetic licence and moderate his enthusiasm once power and authority have been attained. Insane and unneces-



sary haste in forcing the pace is a second danger, for a too rapid transition will involve so much destruction of wealth that the new state of affairs will be worse than the old, and the experiment will be discredited. Lastly, there is the danger of intolerance and the stifling of instructed criticism; people who have found it necessary to employ all methods to attain power are liable to continue the use of their dangerous weapons for the task of reconstruction. Russia furnishes an example for these blunders in practice. Fr. Thurston, S.J., in dealing with *The Problem of Stigmatization*, takes up once more a position for which apologists of the future may have reason to be profoundly grateful: the thankless and unpopular position of the Devil's Advocate. He warns his readers against a premature and ill-founded credulity in the supernatural character of the alleged extraordinary phenomena, in the case of Theresa Neumann, examples of which may be seen, not only in popular literature produced for the edification of the devout, but also in the theological and scientific contributions of some Catholic writers. He does not doubt the facts, still less does he doubt the holiness of her life. But he does suggest, with disarming objectivity, certain difficulties in stigmatization which, though not conclusive, do seem to point to a natural explanation of the phenomenon, owing to the abnormal constitution of subjects who have experienced it in the past. Certain persons are predisposed to the reception of stigmata because they possess an unusual nervous susceptibility, which is met with in women more often than in men. The physically vigorous saints, St. Vincent de Paul, St. Francis Xavier, St. Philip, or the Curé of Ars, were not favoured in this way, though their desire for suffering and their devotion to the Passion of Christ was intense. On the other hand, the behaviour of certain stigmaticas, good devout women though they were, is often so bizarre and disquieting, that we are rightly loth to regard it as a manifestation of God's Almighty Power. It is a difficult subject and the use of the term "Crucifixion Complex" is liable to offend some pious ears, but it is necessary to preserve a proper balance of judgment, and we are indebted to Fr. Thurston for his outspoken criticism.

Rather a similar point of view is explained, more popularly, by Mgr. H. T. Henry in an article entitled *Preachments on Prodigies* in the July HOMILETIC AND PASTORAL REVIEW, in which the faithful are warned to wait for the final judgment of the Church before giving a hasty credence to alleged miraculous events.

It has always been the teaching of the classical spiritual writers that holiness consists, not in unusual manifestations, but in charity. In the IRISH ECCLESIASTICAL RECORD for July Fr. Philbin has a lengthy study of *The Scholastic Teaching on the Nature of Charity*, especially according to the mind of St. Thomas, in which the shades of departed Thomists and Scotists live once again. In the same number Fr. J. A. Suarez, S.J.,

presents the first portion of a discussion on *The Essence of the Holy Sacrifice of the Mass*. Both these contributions are difficult reading, but they ably sustain the reputation of the periodical as a medium for theological discussion.

In the June ECCLESIASTICAL REVIEW Fr. R. G. Bandas writes on *Catholic Action* and shows that the doctrine of the Mystical Body is at once its foundation and terminus. Since the whole is more noble than the parts, the Church cannot desire the triumph of any particular interest at the expense of the common good; lay activity completes, though not in the same necessary manner, that of the hierarchy, and is completed by it.

A very good and consoling indication that the faithful in England are playing their part is to be seen in the number of guilds, uniting the members of various professions in a common aim and purpose for the honour of the Church. The Clergy, who receive so much assistance from Catholic nurses, could induce many of them to join the "Catholic Nurses Guild" and subscribe to its Periodical, THE CATHOLIC NURSE, which has been appearing monthly since the beginning of this year. It is devoted to the interests of nurses, in much the same way as the excellent CATHOLIC MEDICAL GUARDIAN serves the needs of the medical profession. The aim of its editor is to have a spiritual, a medical and a nursing article in each number, and, like most periodicals in their infant years, THE CATHOLIC NURSE needs as much support as it can get. The Editorial Office is at The Convent, Carlisle Place, London, S.W.1, and the annual subscription is 3s. 6d. post free.

E. J. M.

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